



A right Christian Treatise,
entituled

S. AVGVSTINES
PRAIERS:

Published in more ample sort than
yet it hath bin in the English tong;
purged from diuers supersti-
tious points; and adorned
with manifold places
*of the S. Scrip-
ture, by*
THOMAS ROGERS.

Wherevnto is annexed Saint
AVGVSTINES
PSALTER:

Translated and quoted by the
same T. R.

1. Thes. 5, 17.

RAISE CONTINVALE.

*Imprinted at London, by Henrie
Denham, dwelling in Pater
noster Row, at the signe
of the Starre.*

1581.

*Cum privilegio Regie
Majestatis*

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To the Christian Reader. S.



IN this place both to satisfie thee, beloued, and that thou also the better maist, if it please thee, answere mine aduersaries, I thinke it my part to show the reasons of my translating, correcting, and adorning this booke. For some perhaps, to translate that which is once done already, wil thinke it vanitie; to amend that which no godlie man would euer enterprise to correct, wil iudge it presumption; and to adorne that which was, though often imprinted, yet neuer so put-forth, wil deeme it curiositie. And so I shal be counted vane for my translating; ouer-bold for my correcting; and verie curious for my quoting this booke. It stands me therefore vpon to show the causes of dooing what I haue done; wherein I wil be the more brieft, because else-where I haue somewhat touched these general points, and what there I haue spoken hath apt relation vnto this place.

And first for my translating (to ouer-passe in silence the wel acceptation of S. Augustines *Private talke with God*, by the godlie zelous, for whose sake I did bestowe my paines; and the approbation of the same by the Honorable of famous memorie master Secretarie Wilson, for whose iudgement sake chieffie, which I knew was verie learned and sound, I choafe him to be Patron thereof: sufficient causes both to encourage me to go forward, and to cleere

In the Epistle dedicatorie before S. Augustines Private talke with God: and also in the second Epistle before the Imitation of Christ.

Causes why this booke was translated, being in English before.

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me from al suspition either of vanitie, presumption, or curiositie for doing as I haue done) I saie, the rather I put this booke into English, for that I saw the other, before in our vulgar tongue (whosoeuer was the translator of the same, or what copie soeuer the Printer folowed) was verie vnperfect; as by comparing this my translation with the other in English, and both with the Latine copie, may easilie appeere. And therfore that neither the aduersarie might haue iust occasion to carpe; nor the godlie to complaine hence-foorth that it is not perfected, I thought good faithfullie to translate the same. Furthermore were nothing at al, as more than halfe was left-out, yet good cause I had to translate it, both because of the errors therein contained, which were necessarilie to be corrected; and of the manifold sentences of holie scripture comprehended therein, which were needful to be quoted. So that, both that the godlie might not be either infected, or offended by the one; and that manie might be allured to reade, and in reading confirmed by the other, I tooke the translation thereof vpon me, for otherwise neither could the faults be rightlie amended, nor the places dulie applied.

Causes of correcting this booke.

Secundarilie, my correcting of this booke, I haue hope no good man wil mislike. For I did it not rashlie of presumption, but with the testimonie of a good conscience; with the warrant of god his word; and after the example too of such, who for doing the like are not dispraised. For if the Spirit of God command vs, *To trie euerie*
Spi-

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Spirit b; to trie al things, and to keepe that which is good c; to doe al things vnto edification, not vnto the destruction of soules; & if both those noble & good men of Be-rea did examine the doctrine euen of the Apostles themselves c; and diuers godlie men in our age haue tried, and purged the writings of other men, & that to the great benefit of the Church, and their owne commendation: I trust I am not blame worthe for trieng, and for chusing that which good is, and refusing that which either might infect, or be offensiue to the godlie, but should do verie il, both against God, against man, and against my conscience too, if I did not so, hauing both so holie a commander to obeye, and so worthe examples to imitate. Againe, by the censure euen of anie indifferent iudge, I may with as good, and better auctoritie either quite-omit, or Christianlie conuert that which il is vnto good purpose, than some euil disposed persons either altogether leaue-out, or wickedlie change that which good is to the ingraffing of il opinions; as did both *Io. Baptist a Ficklerus* a Papist in his handeling that booke entituled, *De iure Magistratus in Subditos*; and also *Iohann. de Ales* another Papist in corrupting the holie Psalmes of Dauid, and applieng them most sacrilegiouſlie vnto the virgine Marie. And thus brieflie for my correction in general.

Now furthermore would be showed particularlie what I haue corrected; how I haue corrected the same; and why. The places which I haue corrected, be either

a:3.

ma-

b 1. Iohn. 4. 1
c 1. Thes. 5.
verse. 21.
d 1. Cor. 14.
verse. 26.
e Act. 17. 10.
11.

What things
corrected.

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manifestlie erroneous; or escapes vnwittinglie, for so charitie and circumstances wil me to iudge, committed.

Faults manifestlie erroneous.

f Med. cap.

g Medit.
cap. 40.

h Medit.
cap. 20.

i Medit.
cap. 20.

k Med. cap.
35. & ca. 36.

l Medit.
cap. 35.

m Medit.
cap. 40.

n Medit.
cap. 40.

Of the former sort be praieres which tend either to make works meritorious, as where among other things petition is made by the Auctor, that he may *Amando mala sua redimere* f; and haue teares granted, *Quae peccatorum possint dissoluere vincula* g; or to make Saints intercessors for vs, as doth this praier vnto the house of God, *Tu d'c, tu rog' Deum, ut dignum me faciat participatione glorie tue* h; againe vnto the same house of God, *Adiuuent me merita tua, subueniant prauitati meae sanctae & purissimae orationes tue, quae inefficaces apud Deum nullatenus esse possint* i; so doth this, *Da mihi effectum petitionis, & desiderij mei intercedente, & orante, & impetrante gloriosa virgine, genetrice tua Maria, Domina mea cum omnibus sanctis* k; and this, *Da mihi gratiam lachrymarum, &c. propter merita, & orationes eorum, qui tibi placuerunt, & deuotissime fruerunt* l; and this especialie, *Exaudi nos Trinitas sancta, & conserua ab omni malo, &c. per orationes Patriarcharum, per merita Prophetarum, per suffragia Apostolorum, per constantiam Martyrum, per fidem Confessorum, per castitatem Virginum, & per intercessionem omnium Sanctiorum, qui tibi placuerunt ab initio mundi* m; or praieres finalie either vnto the dead, as is both the whole 24. Chapter after the Latine copie; and these also in another place n, *Sancta, & immaculata virgo, Dei genetrice, Maria, & Mater Domini nostri Iesu Christi, interuenire pro me digneris apud illum cuius meruisti effici templum. S. Michael, S. Gabriel, S. Raphael.* S.

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S. chori Angelorum, Archangelorum, Patriarcharum, atq; Prophetarum, &c. vos rogare presumo, ut pro me culpabili ipsi Deo supplicare dignemini, quatenus de faucibus Diaboli, & de morte perpetua merear liberari: or praieris for the dead, as this is, Præsta Domine, &c. defunctis fidelibus requiem sempiternam o, Againe p, Omnilus etiam Christianis defunctis adiutorum præstare digneris, & defunctis fidelibus absolutionem, & requiem sempiternam per æterna secula.

Of the later tort be these especialie, and such like words in one chapter 9, *Respice clementissime Rex, qui patitur, & reminiscere benignus pro quo patitur, &c. Candet nudum pectus, rubet cruentum latus, tensa arent viscera &c.* and theie, and such like in another 1, *Ego iniquè egi, tu pœna multaris, ego crimen edidi, tu torture subyceris; ego superbau, tu humiliaris; ego tumui, tu attenuaris, &c.* Such is the whole 19. Chap. in a maner after the Latine copie, and finalie, so be these, and such like, (for to recite al the words, I thinke it not conuenient) in another 1, *Hei mihi, quia videre non potui Dominum angelorum, humiliatum ad conuersationem hominũ, &c. Vinam cum felice Ios. ph Dominũ meũ de cruce deposuissẽ, aromatibus condissẽ, in sepulchro collocassẽ, &c.*

In which my correction, I haue had special care to leaue as little out as might be, and therefore did I thinke it better to change vnto good purpose that which is contrarie vnto the Christian faith, where aptlie I could so do, than quite to omit whatsoeuer was amisse. In which respect I haue changed the 24. Chapter after the Latine copie in my translation, the 23. which is a praier vnto Saints, as also these words,

a. 4.

Propter

o Medit.

cap. 40.

p Medit.

cap. 40.

Scapes unwittinglie committed.

q Medit.

cap. 6.

r Medit.

cap. 7.

f Medit.

cap. 41.

Maner of correcting this Booke.

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† Medit.
cap. 36.

u Medit.
cap. 41.

Special reasons of correcting the errors and escapes in this booke.

x August.
prayers.ch.
38. pa. 198.

y August.
prayers.ch.
39. pa. 206.

z August.
prayers.ch.
5. pag. 23.

Propter merita, & orationes, &c. †, and applied them vnto Christ. The other errors I haue quite left out. Likewise among the escapes, some things I haue omitted. and some things I haue changed. I haue omitted the whole 19. Chap. in the Latine copie, which is the cause I haue one Chapter lesse in my translation, than is in the Latine: and also these words, and the rest tending to the like effect u, *Hei mihi quia videre non potui Dominum angelorum, humilatum ad conuersationem hominum, &c.* utinam cum felice Ioseph Dominum meū de cruce deposuissē, aromatibus codiissē, in sepulchro collocassē, &c. That which I haue altered, are y rest specified afore: the onlie difference betwene the Latine copie and mine in those places is, for that I turne the present tence into the preterperfect tence, which agreeth to y truth.

It remaineth now that I do yeeld the reasons why I haue corrected these faults. And first for the errors: the chiefeft causes of my correcting them was, for that they be contrarie to Scripture, and might both infect the simple, and coole the zeale euen of the strong; but another was, because I saw manie places in this booke did ouerthrow them quite. As first the places for merits are ouerthrowne, as by other, so especialie by these, *I acknowledge that no penance can satisfie for my finnes* x, and againe, *If thou examinest my righteousness, lo, I stinke like dead carrion* y. Secondlie, intercession vnto Saints, with praieng vnto the dead, is ouerthrowne by these and such like places, *What other intercessor should I direct vnto thee, but euen him* z, *who is the reconciliation for our finnes, and* satisfie

VNTO THE READER.

seth at thy right hand, making request for vs. For, what is it to cal vnto the truth in truth ^a, but euen to cal vnto the Father in the name of the Sonne (not of Saints?) There is nothing be-
 linde to adde, for I haue sent mine whole hope vnto thee ^b. I haue directed thy beloved Sonne mine aduocate, vnto thee, and haue sent thy glo-
 rious child to be a mediator betweene me and thee: I haue sent I saie an intercessor, through whom (not through Marie, or anie other Saint) I hope to get pardon. For what is more
 acceptable ^c, than to cal vpon the begetter in the name of his onlie begotten? to moue the Father vn-
 to mercie, in the recordation of his Sonne? to mi-
 tigate the wrath of the King, through naming of his deere child? &c. Thirdlie, praieng that the
 faithful departed out of this life, may haue rest, is also in diuers places ouer-
 throwne, as where it is said ^d, Happie is the soule, which departing from the earthlie bodie, go-
 eth directlie into heauen, secure it is, and quiet, &c! Oh happie are al thy Saints, o Christ, which
 haue passed ouer the sea of this mortalitie ^e, & at-
 tained vnto the haue of perpetual quietnes, secu-
 ritie, and peace, where they are at rest, and alwaie
 ioyful, & merie! And therfore considering this
 contrarietie in y Au^rtor, I thought it best
 to publish those things which were conso-
 nant to y true faith, and to omit whatsoeuer
 fauored either of here sie, or superstition.

And for the scapes, I am to yeeld the same reason, which I haue giuen for my correcting the errors. For as they, for the most part, be contrarie vnto the Scrip-
 tures: so be diuers places in this booke, as easelie I could shoue, against them. I ex-
 cept onlie the scapes contained in the 41.

^a August. in the same cha. pa. 21.

^b August. praiers. ch. 8. pag. 35.

^c August. praiers. ch. 5. pag. 21.

^d August. praiers. ch. 22. pag. 90.

^e August. praiers. ch. 23. pag. 93.

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Chapter after the Latine copie: the which, as also the other escapes and errors, I am perswaded, were the Auſtor liuing, hee would gladlie either amend himſelfe, or ſuffer them to be reformed. I often make mention of the Latine copie, becauſe that hath one Chapter more than this hath, which commeth to paſſe by leauing out the 19. Chapter.

*Causes of
quoting this
booke with
places of
Scripture.*

Thirdlie, and laſt of al, I haue adorned this booke with places of Scripture, both to ſhow from whence that which good is both is, and ought to be taken: and alſo to moue the zealous Chriſtian the more earneſtly to reade this booke. For when it is apparent, that prayers, and meditations be deriued out of the pure fountaine of Gods holie word, manie are not a little not onely pricked forward vnto the reading, but alſo ſtrengthened and comforted much in mind, when they doe reade them.

Which being ſo, I truſt thou wilt accept my trauel in good part, and at the leaſt wiſe reade this booke as diligentlie now, being both made perfect, corrected, and adorned, as earſt thou haſt done when it neither had ſo manie prayers in it by halfe as now it hath; nor was ſo pure free from error; nor ſo authorized with the warrant of Gods word for the comfort of thy ſoule, as now it is.

And thus I commend both thee and my ſelfe into his hands who hath not onely made, but alſo redeemed vs for his owne glorie, and praiſe.

The tenth of Iune. An. 1581.

Yours in the Lord,

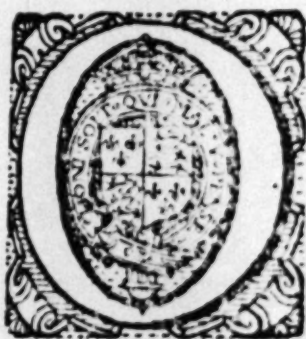
THO. ROGERS.



A right Christian Treatise,
containing manie holie and
 heauenlie Meditations, writ-
ten, as it is thought by that
 reuerend Father S.
 AVGVSTINE.

Chap. i.

A praier vnto Almighty
 God for grace to leade a new
life according to Gods
 holie Word.



LORD my ^{a Psal. 7, 2}
 God^a, giue me ^{3.}
 grace from the ^{Psal. 18, 1.}
 verie bottome ^{2.}
 of mine hart to
 desire thee; in

desiring to seeke thee; in see-
 king to find thee; in finding to
 loue thee; in louing vtterlie to
 loath my former wickednes.

O Lord my God, giue I be-
 seech

2 S. AVGVSTINES Ch. 1.
feed thee to mine hart repen-
tance; to my spirit contrition;
to mine eies a fountaine of
teares; to mine hands liberali-
tie vpon the poore.

^a Psal. 5, 1. O my King ^b, quench in me
the desires of the flesh; and in-
flame within my brest the fire of
thy loue.

^c Eccles. 23,
verse. 4. Drive awaie from me the spirit
^d Matth. 20,
verse. 28. of pride ^e, ô my redeemer ^d; and
Rom. 3, 24. of thy mercie bestowe vpon me
1. Cor. 1, 30. the treasure of thine humilitie ^e.

1. Tim. 2, 6. O my sauiour ^f, remoue fro
^e Matth. 11,
verse. 29. my mind the rage of wrath; and
Philip. 2, 5. gratiousslic giue me the shield of
6, &c. patience.

^f Luk. 9, 56. Plucke euen from the verie
Iohn. 3, 17. 11. roote of mine hart the rancor of
A&es. 4, 10. 12. malice ô my Creator ^g; and
8 Gen. 1, 26. 27. make me to enioie the sweete-
Psal. 100, 3. nes of a quiet mind.
Psal. 119, 73.

^h Matth. 6, 9. Giue me, ô most louing fa-
14. ther ^h, a sound faith; a right
Rom. 8, 15. hope; and a constant loue.
Coloss. 1, 2.

O my gouernor¹, driue awaye far fro me al vanitie; and suffer me to haue neither an vnconstant mind; nor a wandering heart; nor a scurrilous moudh; nor a proude looke; nor a greedie bellie; nor a slandering tongue; nor itching eares after curiositie; nor a couetous mind after riches^k; nor polling hands to abuse my power; nor ambitious motions to get vaine glorie; let both curssed hypocrisie; and poisoned flatterie; and proude contempt of the poore; and violent oppression of the weake; let both burning couetousnes, & cankred enuie, with damnable blaspheming of thy name, be alwaies far from me thy seruant.

O my maker¹, make a large distance betweene mee and rashnes; betweene me and wickednes; betweene me and forward-

¹ Eccl. 23, 1.
4, & 6.

^k Psalm. 119.
verse. 36.

¹ Psalm. 139.
verse. 13.
14.
15.

wardnes; betweene me and vn-
quietnes; betweene me & idlenes;
betweene me & droufines;
betweene me and blockishnes;

Grant that my hart prooue not
blinded, my senses obstinate,
my maners sauage: but let me
delight in goodnes, and folowe
couñtel, & neuer loose the bridle
to my tong; nor cruellie make
a praie of the poore; nor vio-
lentlie oppresse the weake; nor
vniustlic slander the innocent;
nor negligentlie regard infe-
riors committed to my charge;

Finalie, let me vse neither cru-
eltie toward my seruants, nor
treacherie toward my friends,
nor violence vpon my neigh-
bours.

¶ Psal. 59, O my God, my merciful God
verse. 17. m, euen through thy beloued
¶ Eph. 2, 18. sonneⁿ I beseech thee, giue mee
Colos. 3, 17. grace to exercise my selfe in the
workes of mercie, and in godlie
cogita-

cogitations, namelie, to weepe
with them that weepe^o; to in-
struct such as go astraie^p; to
helpe the afflicted^q; to cherish
the poore^r; to comfort the so-
rowful^s; to relecue the oppres-
sed; to nourish the hungrie; to
refresh them which mourne; to
forgiue my debtors^t; to pardon
them which haue hurt me^u; to
loue them which hate me^x; to
render for euil, good^y; to despise
none^z, but to honor al^a; to i-
mitate the virtuous^b; to shun
the wicked^c; to embrace vir-
tue^d, to flie sin^e; in aduersitie
to be patient^f, in prosperitie to
be continent; to set a watch
before my mouth^g, and a scale
of wisdom before my lips; to
despise earthlie^h, and to couet
after heauenlie thingsⁱ, Amen.

^o Ro. 12, 15.

^p 1. Pet. 3, 8.

^q 1. Iam. 5, 19.

^r Math. 25,

verse. 35.

36, &c.

^s Esay. 58, 7.

^t Ezec. 18, 7.

^u Math. 25,

verse. 35.

36.

37, &c.

^x Matt. 6, 12.

^y Matt. 18, 23.

24, &c.

35.

^z Ro. 12, 19.

^a Mat. 5, 44.

45, &c.

^b Ro. 12, 19.

20.

21.

^c 1. Peter. 3, 8.

9.

^d Pro. 14, 21.

^e Prou. 17, 5.

^f Ro. 12, 10.

^g 1. Cor. 11, 1.

^h 1. Thes. 3, 7.

9.

ⁱ Hebr. 6, 12.

^k Prou. 4, verse. 14. Prou. 11, verse. 19. Prou. 24, 1. 2.

^l Psalme. 5, verse. 9. ^m 1. Peter. 3, verse. 9. ⁿ Rom. 5, 3.

Hebr. 10, verse. 36. ^o Eccle. 22, 26. ^p Phil. 3, verse. 7. &

^q Coloss. 3, verse. 1. 2.

Chap. 2.

An accusation of mans unworthines; and a commendation of Gods infinite mercie.

• Gen. 1, 26.
27.



Hus, my maker^a, I haue asked much, and yet haue deserued naught.

I confesse, yea alas, I confesse, that not onelie I deserue not those blessings which I do require, but also do deserue manie and exquisite torments^b.

• Job. 10, 8.

• Mat. 21, 31.

Mark. 2, 15.

• Lu. 23, 40.

41.

42.

43.

• Genes. 1, 1.

2.

3, &c.

Psal. 148, 1,

2, &c.

5.

Hebr. 1, 1.

2.

• Reue. 15, 3.

Notwithstanding, euen publicanes^c, harlots, and theeues^d, who in a moment plucked from out the iawes of the enimie, are taken into the armes of the shepheard, do embolden me to do as I do.

For albe thou, o God, maker of al things^e, art woonderful in al thy works^f: yet art thou most wonder-

wonderful in the works of mercie: therefore didest thou saie by one of thy seruants g, His mercies are ouer al his works.

g Psal. 145, 9.

And although thou spakest this but of one, yet we trust it is ment of thy whole people: My louing kindnes wil I not take from him h. For thou despisest none, thou castest none awaie, thou abhorrest no man, vnles it be him which madlie abhorreth thee. Hence it is, that being moued, thou strikest not; but, if they surcesse, thou powrest thy blessings vpon them which prouoke thee.

h 2. Sam. 7,
verse. 14.
15.

Psal. 89, 33.

O my God, the horne of my i^{pi} saluationⁱ, and my refuge I, wretch that I am, I haue prouoked thee; I haue done euil in thy sight; I haue stirred vp thine anger; I haue deserued thy displeasure. I haue sinned, and thou hast suffered; I haue of-
fen-

8 S. AVGVSTINES Ch 2.
fended, yet thou bearest with
me.

• Ezc. 18, 21. If I repent, thou sparest^k; if I
22. returne, thou embracest^l; yea,
Ezc. 33, 14. beside al this, though I differre,
15. thou waitest.
16.

• Luk. 15, 20. Thou reclaimest him which
wandereth; thou inuitest him
that resisteth; thou lookest for
him that sleepeth; and him thou
embracest which returneth.

Thou teachest the ignorant;
thou comfortest the pensive;
thou liftest vp from destruction
after a fall; thou giuest to him
• Matt. 7, 7. that asketh^m; he that seeketh,
findeth thee, and thou openest
to him which knocketh.

Lo, ô Lord, God of my salua-
• Psal. 138, 46. tionⁿ, what I should saie for my
Psal. 51, 14. selfe I knowe not, and how I
may answere, I am ignorant:
• Psal. 139, 7. without thee there is no refuge,
8. from thy sight no secret place
9, &c. can hide^o; thou hast showne
Eccl. 23, 19. me

me a waie to liue wel ^p, and gi-
uen mee knowledge how to
walke; thou hast threatned me
hel fire ^q, and thou hast promi-
sed the glorie of Paradise ^r.

^p Deu. 10, 13.
Deu. 11, 22.
28.

^q Eze. 18, 13.
Rom. 2, 8.
9.

Now, o Father of mercies, and
the God of al comfort ^s, pearce
my flesh with thy feare, so that
by fearing, I may escape such
things as thou doest threaten;
and restore to me the ioie of thy
saluation ^t, that by louing I may
taste the felicitie which thou hast
promised ^u.

Rom. 11, 15.
^r Rom. 2, 10.
Reuel. 2, 7.
Reue. 22, 14.
^s 2. Cor. 1, 3.

^t Psal. 51, 12.

^u 1. Cor. 2, 9

O Lord, my rocke and my for-
tresse ^x; my God, my refuge,
and my sauiour ^y; put thou in-
to my remembrance the things
which I should conceaue of
thee; teach me by what words
I may cal vpon thee; instruct
me with what good workes I
may please thee.

^x Psal. 71, 3.

^y Psal. 18, 2.

For I knowe, indeede I knowe
one good worke, wherein thou
art

art much delighted ; and another which thou doest not despise. Thy sacrifice is a contrite spirit ^z, a contrite and a broken heart, ô God, thou doest not despise.

^a Psal. 51, 17.

^a Psal. 18, 2.

O my God, mine helper ^a, enrich me with these thy gifts: with these defences arme thou me against the enimie ; let this be the water to quench the flames of sinne ; reach out of thy goodnes this refuge against the passions of my desires.

^b Psal. 140, 7.

O Lord God, the strength of my saluation ^b, let me not be of that number which for a time beleue, but when temptation commeth, go backe ^d.

^c Luk. 8, 13.

^d Psal. 140, 7.

Couer thou mine head in the daie of battel ^c, ô mine hope in affliction, and my saluation in the time of trouble.

^e Psal. 27, 1.

Thus, ô Lord, my light ^c, and my saluation, what I neede, I haue

haue asked; and what I feare,
 thou art priuie of: but my con-
 science gnaweth, and the secret
 cogitations of the heart reproo-
 ueth my boldnes, and what
 loue ministreth, feare scatreth;
 zeale stirreth vp, feare checketh;
 my wicked deedes strike a ter-
 ror, but thy goodnes maketh
 bold; thy mercie encourageth,
 my wickednes keepeth mee
 backe: and to saie more trulie,
 the fantasies of vices come fresh
 into my remembrance, which
 beate backe the boldnes of pre-
 sumptuous mindes.

Chap.3.

*A complaint of a sinner, whose
 praier God heareth not in re-
 spect of his disobedience.*



Or he that is wor-
 thie hatred, how
 can he require mer-
 cie! he which hath
 deserued paine, how can he de-
 fire

He prouoketh the iudge, that
laieng satisfaction for his of-
fence apart, sueth to be hono-
red with rewards. Who so is
condemned to punishment, is
too bold with the King, if hee
seeke to be crowned with an
vnderferued garland. That foo-
lish child doth prouoke the
sweete affection of his louing
father vnto wrath, that after re-
proches offered, wil vsurpe the
dignitie of inheritace, before he
haue repented him of his fault.

O my Father ^a, why cal I into
mind what I haue done? I haue
deserued death, and I beg life. I
haue moued my King ^b, whose
assistance impudentlie I doe
craue. I haue despised the iudge
^c, and yet rashlie I beseech him
to be mine helper. Proudlie I
haue refused to heare my father,
whom notwithstanding I pre-
sume

^a Mal. 2, 10.

Math. 5, 48.

^b Psalm. 5, 2.

Psalm. 44, 4.

^c Iob. 9, 15.

Psalm. 50, 6.

Esa. 33, 22.

sume to haue mine helper.

Wo is me, how late do I come; alas, alas, how flowlie do I hasten; wo is me, because I runne after woundes, refusing being whole to auoide the darts.

I haue neglected to fore-see the dartes, but now am troubled standing at deathes dore.

I haue encreased my wounds, because I haue not feared to adde sinne vnto sinne.

With a fresh wound I haue embrued my scars, because I haue augmented mine olde sinnes by my dailie transgressions; & what God by his medicines had healed, I by my frantike scratching haue opened.

The skin which going ouer the woundes, did hide the disease, through ŷ breaking out of the corruption, is become rotten, in as much as wickednes vsed againe, made ŷ mercie once granted

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granted to be of none effect.

For I knowe it is written, At
what time soeuer the righteous
man shal commit wickednes, al
his righteousnes which he hath
done shal not be mentioned ^d.
^dEzech. 18,
verse. 24.

Now if the righteousnes of a
righteous man through sin shal
be forgotten; how much more
shal the repentance of a sinner
turning again vnto wickednes!

How often haue I a dog retur-
ned vnto the vomit ^e; and like a
sow wallowed in the mire ^f!
^ePro 26, 11.
^f2. Pet. 2,
verse. 22.

I acknowledge, because for me
particularlie to remember al it
is impossible, I haue taught ma-
nie to sin, which knew not what
sin meant; manie that were bent
to sin, I haue perswaded ther vn-
to; such as haue resisted, I haue
cōpelled; & haue consented to
thē as haue gone about wicked-
nes. Snares I haue laid for them
which haue kept the right waie;
and

and made a pit for such as haue sought the same: yea I made no conscience of committing sin, & feared not to forget thy lawes.

But thou a righteous iudge ^g, sealing mine iniquitie vp as in a bag ^h, lookest narrowlie vnto al my paths, and numberest al my steps.

Thou hast held thy peace, thou hast alwaie bin silentⁱ, thou hast bin patient a long time: but, out alas, one daie thou wilt crie like a woman in trauel^k.

^g 2. Esdr. 14, verse. 32.

^h Iob. 14, 17

ⁱ Psal. 50, 23

^k Esa. 42, 14

Chap. 4.

How God the righteous iudge should be feared.



Lord, God of gods^a, of great kindnes^b, I knowe how thou wilt one daie appeere^c; I knowe thou wilt not keepe silence^d, at what time the fire shal deuour before thy face,

^a Deu. 10, 17

^b Ioel. 2, 13.

^c Act. 1, 11.

Act. 10, 42.

2. Tim. 4, 1.

8.

^d Psal. 50, 3.

4.

B. I.

and

2 Cor. 4, 5.

and a mightie tempest encrease about thee ; when thou wilt call the heauen aboue, and the earth to iudge thy people ; and lo, al my sinnes shalbe laid open before so manie thousand people ; and not onelie al my wicked deddes, but also al mine euil thoughts, and words shal be manifest before al the companies of Angels.

So manie iudges then shal I wretch stand before, as haue excelled me in wel-doing. So manie shal giue sentence to my confusion, as haue shewed me examples to liue vprightlie. So manie shal be witnesses to conuince me, as haue both instructed me with their godlie exhortations, and prouoked mee vnto imitation by their righteous dealing.

O my Lord, I knowe not what to saie ; I can not tel what answerere

swere to make : and being now
in extreme peril, my conscience
troubleth; my secret cogitations
torment; my couetousnes fet-
tereth; my pride accuseth; mine
enuie eateth; my lust inflameth;
my riotousnes troubleth; my
gluttonie shameth; my drun-
kennes confuteth; my detraction
teareth; my discord parteth;
mine anger disquieteth; my
lightnes dissolueth; my sloth
oppresseth; mine hypocrisie de-
ceaueth: my flatterie breaketh;
my fauor listeth vp; my slander
pricketh me.

Behold my deliuerer from the
fierce nations; behold, with
whom I haue liued, with whom
I haue studied, with whom also
I haue kept promise from the
daie of my birth!

The studies which I deligh-
ted in, doe now condemne me;
which once I praised, dispraise

b.2.

me

These are the friends vpon
whom I rested ; the teachers to
whom I listened ; the masters
whom I serued ; the counselors
whom I beleecued ; the citzens
with whom I dwelled; the com-
panions, whome I consented
vnto.

Alack, my King and my God
f that my freedome is so long
g Psal. 27, 1. kept from me. Alack, ô my light^g,
h Psal. 120, 5. that I haue remained with the
i Psal. 120, 6. dwellers of Kedar^h. And seeing
holie Dauid hath said *Too long*ⁱ,
how much more may I wretch
saie, My soule hath too long bin
a stranger!

O God, my strength^k, in thy
2. sight shal none that liueth be
l Psal. 143, 2. iustified^l. My trust is not in the
sonnes of men. Whome wilt
m Rom. 3, thou find righteous^m, if thou
verse. 20. iudge without mercie! And vn-
les in fauor thou preuent the
wicked,

wicked, there wil not be to glorifie the good.

For I do beleuee, ô my saluationⁿ, which thing I haue heard, how that thy bountifulnes lea-
deth me vnto repentance^o: the
sweete words of thy mouth haue
founded in mine eares, No man
can come vnto me, except the
Father, which hath sent me draw
him P.

ⁿ Psal. 88, 1.

^o Rom. 2, 4:

P Ioh. 6, 44.

Now because thou hast taught
me, and mercifulie endued me
with this knowledge, from the
bottome of mine hart, and with
al the power of my mind, I hum-
blie praie thee, ô almightie Fa-
ther, with thy most welbeloued
sonne^s; and thee, sweete Sonne
with the most cheerful comfort^r,
I beseech thee drawe me^f,

^s Mat. 3, 17.

^r Iohn 14, 26.
26.

^f Sal. songs.
1, verse. 1.

2.

3.

so that I may run after thee

by the fauor of thy

good oint-
ments.

b. 3.

Chap.

Chap. 5.

*A praier vnto God the Fa-
ther, through his sonne Ie-
sus Christ.*

^a Psal. 18, 3.
6.



Nto thee doe I cal^a,
ô GOD, euen vnto
thee doe I cal. For
thou art neere vnto

^b Ps. 145, 18.

al that cal vpon thee, to al that
cal vpon thee in truth^b.

^c Ioh. 14, 6.

Because thou art the truth^c,
teach me I beseech thee of thy
goodnes; ô holie truth teach me
to cal vpon thee in truth. For of
my selfe I am ignorant how to
doe so^d, but mine humble re-
quest is, ô blessed veritie, to be
taught of thee.

^d Rom. 8,
verse. 26.

^e 1. Cor. 1, 20

^f Iohn. 17, 3

For to be wise without thee,
is but foolishnes^e; but to knowe
thee^f, is perfect wisdom.

^g Psal. 119, 12.

Instruct me in thine heauen-
lie wisdom; and teach me thy
statutes^g. For I verelie doe be-
leeue

leeue that he is blessed, whome
thou chastisest, ô Lord, and tea-
chest in thy lawe ^h.

^h Psa. 94, 12.

My desire is to cal vnto thee;
now grant, I praie thee, I may
doe so in truth.

What is it to cal vnto the
truth in truth; but euen to cal
vnto the Father in the name of ⁱ Ioh. 15, 16.
the Sonne ^l? Then, holie Father, ^k Ioh. 17, 17.
thy word is the truth ^k; the be-
ginning of thy word is truth ^l, ^l Psa. 119, 160.
for this is the beginning of thy
words, that the word was in the
beginning ^m. ^m Iohn. 1, 1.

In that verie beginning I wor-
ship thee the chiefe beginning.
In that same very word of truth,
I cal vnto thee the perfect truth;
in which thou, the verie same
truth, direct me in thy truth, and
teach me.

For what is more acceptable
than to cal vpon the begetter, in
the name of his onlie begotten?

b.4.

to

to moue the Father vnto mercie in the recordation of the Sonne? to mitigate the wrath of the King through naming of his deere child?

So haue the guiltie bin wont to be deliuered out of prison; the fettered loosed; and such as haue bin adiudged to the death, haue not onelie bin pardoned, but gotten beside extraordinarie fauor, while they haue expressed the tender affection toward a deerlie beloued child to angrie princes; finalie, so haue trespassing seruants escaped punishment at their masters hands euen through the intercession of their sweete sonnes.

Euen after the like sort by the tender loue of thine almightie Sonne, I humblic beseech thee, ô almightie Father, bring my soule out of prisonⁿ, that I may praise thy Name. By thy coëternal,

nal, and onclie Sonne °, I praie thee, deliuer me from the chaines of sinne; and through the intercession of thy Sonne that sitteth now at thy right hand, restore me vnto life, to whome mine owne desertes doe threaten a deadlie sentence.

For what other intercessor should I direct vnto thee, but euen him which is the reconciliation for our sinnes^p; and sitteth at thy right hand making request for vs^q!

Behold mine aduocate with thee God the Father^r; behold the most hie Priest^s, which needeth not to be sanctified by the blood of anie thing^t, but shineth gloriouſlie embrued with his owne blood; behold the sacrifice holie, acceptable, and perfect^u, offered and receaued for a sweet smelling fauor^x; behold the lambe vndefiled^y, that as a

° Ioh. 3, 16.
18.
1. Iohn. 4, 9.

p 1. Ioh. 2, 2.

q Rom. 8,
verse. 34.

r 1. Iohn. 2, 1

s Hebr. 8, 1.

t Heb. 9, 11.
12.

u Heb. 9, 24.
25, & c.

x Eph. 5, 2.

y 1. Pet. 1, 19.

b. 5. sheepe

^a Esai. 53, 7.

^a Mark. 14,
verse. 65.

^b Matt. 26,
verse. 67.

^c 1. Pet. 2, 22

^d 1. Pet. 2, 24

sheepe before his shearers opened not his mouth ^z; neither spake a word when he was buffeted with fists^a, spit vpon^b, and obraided; finalie, which did no sinne^c, and yet bare our sinnes^d, by whose stripes we are healed.

Chap. 6.

A praier vnto God the Father for mercie, in respect of the bitter paines of his deere Sonne.

^a Mat. 5, 45.



Ehold, louing Father ^a, thy most louing Sonne which hath endured such wicked things for my sake.

^b Eccl. 2, 3, 1.

4, & c.

Psalme. 5, 2.

^c 2. Cor. 5,

verse. 21.

1. Pet. 2, 22.

^d Rom. 8,

verse. 32.

Iohn. 3, 17.

O most gracious Prince^b, behold him which hath suffered; and of thy goodnes cal him into mind for whom he hath suffred.

Is not he that innocent one^c, ô my Lord, euen thy Sonne^d whom thou gauest, to redceme thy

thy seruants^c! Is not this the author of life^f, that, being brought as a sheepe to the slaughter ^g, and shewing himseife obedient to thee, euen vnto the death ^h, dreaded not to end his life with a most cruel death ⁱ!

^c Gal. 3, 13.
^f Galat. 4, 1.
2, & c.
5.
6, & c.
^g Ioh. 11, 25.
^h Esa. 53, 7.
ⁱ Phil. 2, 8.
Galat. 3, 13

Remember, o worker of al saluation, how this is he, whom thy wil was should be partaker of mine infirmitie ^k, notwithstanding thou hadst begotten him of thine owne power ^l. Out of doubt hee is God with thee ^m, which tooke my nature vpon himⁿ, and in that flesh ascended vpon the crosse ^o, and suffered a most greeuous punishment.

^k Esa. 53, 3.
4.
^l Psal. 1, 7.
Heb. 1, 5.
^m Matt. 16, verse. 16.
Iohn. 1, 1.
2.
ⁿ Iohn. 1, 14
^o Luke. 23, verse. 33.

O Lord my God ^p, cast the eies of thy Maiestie vpon the worke of thine vnspeakeable mercie.

^p Psal. 7, 1.

Behold thy sweete Sonne, whose whole bodie was stretched forth ^q.

^q Mark. 15, verse. 22.
23.
24.
Luk. 23, 33.

Behold

1 Iohn. 20,
verse. 20.
25.

Behold his harmeles hands^r
distilling foorth godlie blood; &
being pacified, forgiue the sins
which mine hands haue com-
mitted.

1 Ioh. 19, 34.

Behold his naked side pierced
through with a sharpe speare^f;
and renue mee with the holie
fountaine, which I belecue flow-
ed from his side.

1 Psal. 1, 1.

1 Iohn. 20,
verse. 20.
25.

Behold his vndefiled feete,
that haue neuer stood in the way
of sinners^t, but euer walked in
thy lawe, dented-through with
cruel nailes^u, and make my
pathes perfect in thy waies; giue
mee grace to abhor al wicked
steps; take fro me the waie of li-
eng^x, and grant me gratioullie
to choose the waie of truth.

1 Ps. 119, 29.

7 Col. 1, 14.
1. Tim. 2, 6.

1 Ps. 119, 32.

O King of saints, by this most
holie Saint, by this my redee-
mer^y, I beseech thee, make me
to run the waie of thy comman-
dements^z, that in spirit I may be
knit

knit vnto him, which abhorred
not to bee clothed with my
flesh ^a.

^a Iohn. 1, 14.

O merciful Father, remember
how the same thy most deere
Son, being a yong man, bowed
his white necke with his head,
and gaue vp the ghost ^b.

^b Ioh. 19, 30.

Behold, o most gracious ma-
ker ^c, the humanitie of thy belo-
ued Sonne; and haue pitie vpon
the weaknes of thy fraile work-
manship.

^c Psal. 100, 3.

Psal. 119, 73.

Behold how his brest became
white; his side bloodie; his bow-
els drie; his sight dimme; his
countenance pale; his armes
stiffe; how his legshoong; and
the streame of blessed blood wa-
tered his pierced feete.

Behold, o glorious Father ^d,
the torne members of thy ten-
derlie beloued Sonne; and gra-
tiouslie remember what my sub-
stance is.

^d Psal. 1, 7.

Heb. 1, 5.

Behold

^cIohn.1,14. Behold the paines of God be-
^fGen.1, 26. come man^e; and release the mi-
^{27.}
^fIob. 10, 8. serie of man thy creature^f.

Behold the punishment of the
^gGal. 3, 13. redeemer^g; and forgiue the sins
^h1 Pet. 1, 18. of the redeemed^h.
^{19.}

Euen this is he, ô my Lord,
ⁱEsa. 53, 8. whom thou hast plagued for the
 sinnes of thy peopleⁱ, notwith-
 standing hee bee thy beloued
^kMat. 3, 17. Sonne, in whome thou art wel
 Mat. 17, 5. pleased^k. This is that innocent
^{2.} 1 Pet. 1, 17. person, in whome there was
^lEsa. 53, 9. found no deceit^l, and yet was
^{1.} 1 Pet. 2, 22. he reckoned with the transgres-
^mEsa. 53, 12. sors^m.
 Mark. 15, 28
 Luk. 22, 37.

Chap. 7.

*A praier wherein man con-
 fesseth, how he was the cause
 why Christ suffered.*



Sweete Christ, what
 sin didst thou com-
 mit, v thou shouldst
 be so iudged? What
 didst

didst thou commit, that thou shouldst be so cruelly handled? What was thy sinne; what was thy fault; what was the cause of thy death; what was the occasion of thy damnation?

For I, alas, I did the sinne, for ^a Esai. 53, 4. which thou didst suffer^a; I deserved the torments which thou ^{5.} ^{6.} didst endure. O strange judgement, ô unspeakeable disposition of the mysterie! ^{1. Pet. 2, 24.}

The sinner offendeth, the iust is punished ^b; the guiltie transgresseth, the innocent is beaten ^c; the wicked sinneth, the godlie is damned: That which the euil deserueth, the good suffereth; the seruant doth amisse, the maister maketh amends; man committeth sin, and God beareth the punishment! ^b Mat. 27, 24. ^{Luk. 23, 41.} ^{47.} ^c Esai. 53, 5.

O ah, how, ô Sonne of God ^d, ^d Mat. 3, 17. how hast thou debased thy selfe ^e! How hast thou burned in af- ^e Phil. 2, 8. ^{Heb. 2, 9.} fection!

f Ioh. 15, 13. fection ^f ! How far is thy mercie
 Ephel. 5, 2. stretched ! How great is thy
 1. Ioh. 3, 16. kindnes ! whither extendeth thy
 loue ! whither is thy compassi-
 on come !

g Matt. 8, 17 For I did wickedlie, but thou
 h Gal. 3, 13. wart punished g ; I sinned, and
 i Marke. 15, thou wart afflicted ^h ; I offen-
 verse. 20. ded, thou wart tormented ⁱ ; I
 21, & c. lifted vp my selfe, thou wart
 1. Cor. 2, 7. humbled ^k ; I swelled, thou wart
 8. brought lowe ^l ; I was disobedi-
 1 Phil. 2, 8. ent, but thou obedientlie ba-
 1 Heb. 2, 9. rest the punishment of disobe-
 m Phil. 2, 8. dience ^m ; I serued the bellie, but
 n Matt. 4, 2. thou enduredst hunger ⁿ. The
 tree allured me vnto vnlawful
 o Ephe. 5, 2. concupiscence : but perfect cha-
 1 Iohn. 3, 16 ritie led thee vnto the crosse ^o.
 I tasted presumptuously the for-
 bidden fruite ; thou sufferedst
 p Gal. 3, 13. torments. I delight in meate ;
 thou didst hang ^p. I enioie plea-
 q Ioh. 20, 25 sure ; thou wart pierced with
 nailes ^q. I feele the sweetenes of
 the

the apple, but thou tastest the
 bitternes of gal^r. Eua smiling is
 merie with me; Marie weeping
 had compassion vpon thee^t. Lo,
 King of glorie^t, thus is mine vn-
 godlines, and thy mercie mani-
 fest; thus mine vnrighteousnes,
 and thine innocencie is eident.

^t Matth. 27,
 verse. 34.

^t Matth. 27,
 verse. 55.

^t Psal. 24. 7.
 8.

9.
 10.

Now, ô my King and my God,
 what shal I render to thee for al
 thy benefits toward me^u? For
 mans hart can not conceiue the
 thing which may worthilie re-
 compence these thy ample re-
 wards. Can the wit of man find
 out anie thing answereable to
 Gods mercie? No, it is not for a
 creature to enterprise to make
 God amends.

^u Psal. 116, 12

Notwithstanding, ô Sonne of
 God, in this so wonderful dis-
 pensation, something my frail-
 tie is able to do, namelie, if tho-
 rough thy visitation the mind
 being pricked, it crucifie the
 flesh,

2 Gal. 5, 24

7 Matt. 8, 17

1. Pet. 2, 24

flesh, with the affections and the lusts^x; which thou hauing granted, it then beginneth as it were to suffer for thee, because thou also hast vouchsafed to die for my sinne^y. And so through the conquest of the inner man, it shal be armed, thou being capitaine, vnto the attaining of the outward victorie, inasmuch as it feareth not, hauing ouercome the spiritual battel, to be subiect, for thy sake, to the material sword. In which respect^y weakness of my condition, if it like thy goodnes, shal be able, according to the power it hath, to answere to the greatnes of the Creator. And this is heauenlie physicke, ô sweete Iesu, this is the preseruatiue of thy loue.

Now I beseech thee, by thy wonted mercies, powre that into my wounds, which, the melancholic humor of venemous
conta-

contagion being thrown away,
 may restore mee againe to my
 former health; and, hauing ta-
 sted the nectar of thy sweetnes,
 may make mee from the verie
 hart to despise the inticements
 of the world, and to feare none
 aduersitie of the same for thy
 Name sake; finalie, that I may
 be alwaies mindful of thine e-
 uerlasting glorie, and in that re-
 spect abhor the troubles of this
 transitorie world.

I beseech thee let nothing
 seeme sweete to mee without
 thee; let nothing please me, no
 worldlie thing like mee beside
 thee. Let me not loue that, which
 thou doest abhor; and let thy
 good pleasure, be al my desire
 continualie.

Let it greeue me to reioice ^{2 Ier. 9, 23.}
 without thee²; & let me be glad ^{24.}
 to bee afflicted for thy Name ^{1. Cor. 1, 31.}
 sake^a. ^{2 A&. 5, 41.}

Let

Let thy Name be my ioie; and
the remembrance of thee my
consolation.

Let my teares be my meate
night and daie ^b, in seeking af-
ter thy righteousnes.

Let the Lawe of thy mouth be
better vnto me, than thousands
of gold and siluer ^c.

Finalie, let al my care be to
please thee; and to resist thy wil,
let me vtterlie detest.

O mine hope ^d, by al thy mer-
cies I beseech thee, be merciful
to my sinnes ^e.

Open mine eares to thy
lawes, and incline not mine
heart, I praie thee by thine ho-
lie Name, vnto euil ^f, that I do
not commit wicked woorkes
with men that worke iniqui-
tie.

Last of al I beseech thee by thy
wonderful humilitie, let not the
foote of pride come against me ^g,
and

^b Psal. 42, 3.

^c Psal. 119,
verse. 72.

^d Col. 1, 27.

^e Tim. 1, 1.

^f Psal. 65, 3.

^g Psal. 141, 4.

^h Psal. 36, 11.

and let not the hand of the wicked moue me.

Chap.8.

A praier vnto God the Father, shewing how the passion of his Sonne was for the reconciliation of man.



O, almightie God^a, Father of my Lord^b, deale gratiouſlie, & haue mercie on me, I beſeech thee.

^a 2. Cor. 6, verse. 18.

^b Ephe. 1, 2.

3.

Philip. 1, 2.

For I haue deuoutelie offered that which I found moſt pretious; and humblie preſented him, which I ſaw was moſt dere vnto thee.

I haue concealed naught, which I haue not reuealed to thy Maieſtie; there is nothing behinde to adde, for I haue ſent mine whole hope^c vnto thee.

^c Col. 1, 27.

^d Tim. 1, 1.

^e Mar. 3, 17.

Matth. 17, 5.

2. Pet. 1, 17.

^f 1. Ioh. 2, 1.

I haue directed thy beloued Sonne^d, mine aduocate^e vnto thee;

^f1. Tim. 2, 5. thee; and haue sent thy glorious
 Heb. 9, 14. child to be a mediator betwene
 15.
 Heb. 12, 24. me and thee ^f: I haue sent, I saie,
 an intercessor, through whome I
 hope to get pardon.

^g Iohn. 1, 1. In words I haue sent the
^h Iohn. 3, 17. Word ^g, which, I said, was sent
 for my sake ^h; I haue recited al-
 so the whole passion of thy most
ⁱ Esai. 53, 4. holie Sonne, which, I beleue,
 5. suffered to saue me ⁱ.
 6.

Matth. 8, 17. I beleue the Godhead ^{sent}
 2. Pet. 2, 24. of thee ^k, tooke vpon him mine
^k Matth. 21, humanitie ^l, wherein he thought
 verse. 37. good to suffer himselfe to be
 Iohn. 17, 3. buffeted ^m, bound, spit on, moc-
^l Iohn. 1, 14. ked, yea, and crucified, nailed,
^m Matt. 27, verse. 30. and pierced too.
 31, &c.

I beleue also the same verie
 Manhooe, which was trobled
 with the crieng of infancie,
^a Luke. 2, 6. wrapped with the swadling
 7. clothes of children ⁿ; vexed
 with the labors of youth; weak-
^o Matt. 4, 2. ned with fasting ^o; afflicted with
 wat-

watching^p; wried with traue-
ling^q; with scourging whip-
ped^r; torne with punishment^f;
counted with transgressors^r; he
hath gloriouſlie raised from the
dead, carried into the ioies of
heauen^u, and placed the ſame
at y^e right hand of thy Maieſtie^x.

He is both my reconciler, and
thy reconciliation^y.

Conſider now both who is
thy Sonne, whome thou haſt be-
got^z; and who is the ſeruant
whome thou haſt redeemed^a.
Behold the maker^b; and deſpiſe
not the workemanſhip^c. Grati-
ouſlie embrace the ſhepherd^d,
and fauorableſt reſpect the ſhepe
brought vpon his owne ſhoul-
ders^e.

This is that good ſhepherd,
which with much and great la-
bour ſought the wandering
ſheepe ouer ſteepe hils, and
dangerous lowe valies; and ha-
uing

^p Luk. 6, 12.

^q Ioh. 4, 6.

^r Matth. 27,

verſe. 26.

Iohn. 19, 1.

^f Mar. 15, 15.

16.

17. &c.

^u Eſa. 53, 12.

Luke. 22, 37.

^x Actes. 1.9.

10.

11.

^y Marke. 16,

verſe. 19.

Rom. 8, 34.

^z I. Ioh. 3, 2.

^a Hebr. 1, 5.

Hebr. 5, 5.

^a Gal. 3, 13.

Gal. 4, 5.

^b Tim. 2, 14.

^b Iohn. 1, 1.

2.

3.

Hebr. 1, 2.

^c Pſa. 100, 3.

^d Ioh. 10, 11.

14.

^e Luke. 15, 5.

6.

uing found the same welnigh
dead through long eltraing,
with great ioie stoupeth him-
selfe downe, and louinglie ti-
eng it about himselfe, doth lift
it out of the deepe of confusion,
and carieth it al ioifullie which
was lost, vnto the ninetie and
nine^f.

^fLuk. 15, 4.
5.
6, &c. Behold, o Lord my king^g,
God almightie^h; behold, the
^gPsal. 5, 2. good shepheardⁱ bringeth that
^h2. Cor. 6. vnto thee which thou didest
verse. 18. commit vnto his charge.
ⁱLuk. 15, 4.
5, &c.
Iohn. 10, 11.

²⁴ He tooke vpon him through
ⁱIohn. 3, 17 thine appointment to saue man
^k, and behold, he hath restored
the same to thee voide of al spot
^lTit. 2, 14. of sinne^l.

Behold, thy deere Sonne hath
^m1. Iohn. 2, reconciled the workmanship^m,
verse. 3. which was eltraied far from
thee: the merciful pastor fet-
cheth that to the fold, which the
ⁿ1. Pet. 5, 8. greedie deuourerⁿ had hunted
awaie.

awaie. He bringeth him into thy ^o Gen. 3, 8.
 presence, which fled ^o out of
 sight through a guiltie consci-
 ence, y by his maker he might
 obtaine pardon ^p, which of him- ^p I. Cor. 1,
 selfe deserued wrath ^q; and that ^{verie.} 30.
 through such a Capitaine he
 might haue hope to be called
 home into his countrie, to
 whome nothing was due but
 hel fire in respect of his sinne.

I could, holie Father ^r, offend ^r Matt. 6, 10.
 thee of my selfe; but so could I
 not of my selfe please thee. And
 therefore thy beloued Sonne ^s, ^s Matt. 3, 17.
 my God, became mine helper, ^{2. Pet. 1, 17.}
 & tooke my nature vpon him ^t, ^t John. 1, 14.
 thereby to heale mine infirmi- ^{Matth. 1, 23.}
 ties ^u, that thence he might of- ^u Esai. 53, 4.
 fer to thee the sacrifice of praise, ^{5.}
 whence the cause of sinne did
 first spring out; and might by
 that thing bring me into thy fa-
 uor, whereby sitting now at thy
 right hand he would show that

▪ Mar. 16, 19

Actes. 1, 9.

10.

11.

Rom. 8, 34.

x Col. 1, 27.

1. Tim. 1, 1.

y Eph. 5, 2.

1. Iohn. 3, 16

he is partaker of my substance^u.Lo, this is mine hope^x, this is

al my confidence.

Wherefore if you despise me,

as you may right wel, in respect

of my sinne; yet regard me at

the least of thy goodnes in re-

spect of the great loue^y of thy

beloued Sonne: behold that in

thy Sonne, which may moue

thee to shewe mercie vpon thy

seruant: behold the sacrament

of his flesh, and remit the sinnes

of the flesh.

As often as thou lookest vpon

y wounds of thy blessed Sonne;

so often, I praie thee, let my sins

be couered. As often as thou re-

membrest the pretious blood of

his holie side; so often, I beseech

thee, let the spots of my filthines

be washed awaie. And because

flesh hath prouoked thee vnto

anger, my humble sute is, that

flesh also may moue thee vnto

mer-

mercic ; that as flesh seduced man to offend, so flesh may bring man to pardon.

For much it is, I grant, which my wickednes hath deserued : yet far much more is it, which the loue of my redeemer may lawfullie challenge. For though great be mine vnrighteousnes : yet is the righteousnes of Christ my redeemer much greater^z.

^z Rom. 5, 15

Because by how much God is better than man : by so much is my wickednes inferior to his goodnes, both in qualitic, and also in quantitic.

For what hath man cōmitted, which the Sonne of God, made man^a hath not redeemed ! who in pride can so swel, that by his wonderful humilitie may not be ouerthrowne ! what power of death can there be so great, but the passion of y^e Sonne of God on the crosse wil destroy y^e same !

^a Iolui. 1, 14

^cPsal. 7, 1. Trulie, ô my God^c, were both
^{3.} the sinnes of wicked man, and
 Iohn. 20, 17. the mercie of my redeemer wai-
 ed together in equal balance,
 surelie neither the east would so
 differ from the west, nor the
 lower most part of hel from the
 vppermost top of heauen.

^dGen. 1, 3. Now therefore, ô most glori-
 ous Creator of the light^d, for the
 exceeding great paines of thy
 beloued Sonne, forgiue my sins:
 set his godlines against my wic-
 kednes; his troubles against my
 crookednes; his meekenes a-
 gainst my frowardnes. Let his
 humilitie^e for mine hautines; his
^f 1. Pet. 2, 21. patience^f for mine impatien-
^{22.} cie; his gentlenes^g for my cruel-
^{23.} tic; his obedience^h for my rebel-
^g Mat. 11, 29. lion; his quietnesⁱ for my cra-
^h Phil. 2, 8. bednes; his sweetnes for my bit-
ⁱ Esai. 53, 7. ternes; his mildnes for my rage;
 and his loue^k for mine hatred
 make amends.

Chap.

Chap.9.

*Vnto the holie Spirit a
godlie praier.*

Herefore almightie
and holie Ghost,
which art the loue
of the deitie, pro-
ceeding both frō the almightie
Father ^a, & his blessed Sonne ^b,
the most gracious comforter ^c
of the trobled soules, slide thou
downe into the secret parlor of
mine hart by thy mightie pow-
er, and lighten euery priuie cor-
ner of the neglected house by
the brightnes of thy glittering
light; and such places as wither
through long drines, by visiting
with thine abundant showers of
raine make thou to spring.

^a Ioh. 20, 17
^b Psal. 1, 7.
Matth. 3, 17.
Hebr. 1, 5.
^c Ioh. 14, 16.
17.
Iohn. 15, 26.

The priuie places of the inner
man heale thou with the dart of
thy loue; and kindle by piercing
with thy healthful flames the

c. 3. intrals

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intrals of my nummed liuer;
and with the lightfome fire of
thine holic and feruent loue
feede thou euerie secrete part
both of my mind and bodie.

d Psal. 36, 8. Giue me drinke out of the ri-
uer of thy pleasures^d; that I may
now couet no more to taste of
y^e poisoned sweetenes of world-
lie things.

e Psal. 43, 1. Iudge me o Lord^e, and defend
my cause against the vngodlie
f Psal. 143, 10 people; teach me to do thy wil^f,
for thou art my God.

Wherefore I doe verelie be-
leeue, that in whom soeuer thou
dwellest, thou doest build the
house both of the Father, and
the Sonne.

Blessed is that man which can
get such a guest; bicause through
thee, both the Father and the
8 Ioh. 14, 23 Son wil dwel with him^g. Come
then, o thou most gracious com-
b Ioh. 15, 26 forter of the trobled soule^h,
which

which art a protector in due ⁱPfal.9, 9.
timeⁱ, & an helper in affliction,
come. O come thou purger of
wickednes, & curer of wounds.
Come, thou which art the forti-
tude of the weake, and the staie
of such as are falling. Come thou
instructor of the humble^k, & the
^kLuk.12,12
destroier of the proud. Come
thou louing father of the father-
les, & thou merciful iudge of the
ⁱPfal.68,5.
widowes^l. Come thou hope of
the poore, and refresher of them,
which be readie to faint. Come
thou guide of seafaring men;
and haue to auoid shipwrack.
Thou singular glorie of such as
liue; thou onelie saluation of
them at y point of death, come.
Come, o most holie spirit, come
and haue mercie vpon me, knit
me to thee; and mercifulie grant
after the multitude of thy mer-
cies, that my slendernes may
please thy greatnes; and my

m. Ioh. 4, 42.

Phil. 3, 20.

1. Tim. 4, 10.

1. Iohn. 4, 14.

weakenes thy strength, through
Iesus Christ my Sauior^m, who in
thy vnitie with the Father li-
ued and raigeth for euermore,
Amen.

Chap. 10.

*A deuout prier of an humble
seruant of God.*



Knowe LORD, I
knowe, and confes,
how I am vnwoor-
thie to be loued of
thee: yet art not thou vnwoor-
thie to be loued of me. I am vn-
woorthie to serue thee: yet art
not thou vnwoorthie to haue my
seruice. Make me therefore woor-
thie of that which thou art woor-
thie of; so shal I be woorthie of
that, of which now I am vnwoor-
thie. Make me, as thy wil is, to
cesse from sinne; that as my du-
tie binds, I may serue thee.

Grant that I may so keepe, and
gouerne,

gouverne, and end my life, that I may sleepe in peace, and rest in thee.

Sticke to me euen to the end, that sleepe with rest ; and rest with quietnes ; & quietnes with euerlastingnes ^a may receaue me, Amen.

^a Reu. 7, 15.

16.

17.

Reu. 21, 4.

23.

24.

Chap. II.

A praier vnto the blessed
Trinitie.



Oth with hart and mouth we confesse, we praise, & blesse thee God the Father ^a vnbegotten ; thee, God the Sonne onelie begotten ^b ; thee, God the holie Ghost the comforter ^c, an holie and inseparable Trinitie ; to thee be glorie worlds without end ^d, Amen.

^a Mat. II, 25

Mark. 13, 32

Iohn. 20, 17.

^b Iohn. 1, 14.

18.

Iohn. 3, 16.

18.

^c Iohn. 4, 9.^c Ioh. 14, 16

17.

26.

Iohn. 15, 26.

^d 1. Tim. 1, 17

2. Tim. 4, 18.

Reu. 7, 12.

Chap. 12.

A confession of Gods almightines, and maiestie.^a Psal. 90, 1.

2.

Psal. 95, 7.

^b Gen. 35, 11

Ezech. 10, 5

Eccl. 42, 17.

Reuel. 15, 3.



Our GOD^a, ô almighty God^b, ô holie Trinitie, one power, and vnparted Maiestie.

^c Psal. 50, 14

Psal. 116, 17.

I praise thee, yea, euen I y basest of thy seruants, and a simple member of thy Church, I praise thee; and with a due sacrifice of praise^c, according to the knowledge and power, which thou hast vouchsafed to impart vpon me, I glorifie thee.

^d Psal. 116, 14

17.

18.

^e 1. Tim. 2, 5.

And because I lacke outward gifts to offer, behold, that which is in mee, euen the vowes of thankesgiuing^d, gladlie and ioyfulie doe I offer out of a good conscience^e, and faith vnfaigned.

^f Rom. 10, 10^g Mat. 21, 25

With mine hart therefore I do belecue^f, ô King of heauen^g, and Lord of the earth, and with
my

my mouth I confesse, the Father^h, the Sonneⁱ, and the holie Ghost^k, three in persons^l, yet but one in substance, to be a verie^m, and almightieⁿ God, of one simple, spiritual^o, inuisible^p, and incomprehensible^q nature, in which none is either higher, or lower, or greater than other, but are altogether perfect^r without deformitie; big without quantitie^s; good^t without qualitie; without anie time euerlasting^u; without dieng immortal^x; strong^y without faintnes; true^z without falsehood; without anie abode present euerie where^a; without anie place wholie euerie where; filling al things without stretching; going euerie where without stop or let; passing ouer al things, and yet mouest not; abiding in al places, and yet standest not; creating al things without

^h Mar. 13, 32
ⁱ John 20, 17
ⁱ John 1, 18.
^k Rom. 8, 3.
^l 17.
^k Mar. 12, 36
^m Actes. 1, 5.
ⁿ 8.
^o 16.
^p 1 Matt. 3, 16.
^q 17.
^r Mark. 1, 10.
^s 11.
^t Luke. 3, 21.
^u 22.
^v ^m Ier. 10, 10.
^w John. 17, 3.
^x ⁿ 2. Co. 6, 18
^y Reu. 11, 17.
^z ^o Ioh. 4, 24.
^a 2. Cor. 3, 17.
^b 1. Tim. 1, 17
^c 9 Psa. 139, 7.
^d 8, &c.
^e ^r Matt. 5, 48
^f ⁱ Job. 2, 3 8.
^g 9.
^h ^t Mar. 19, 17.
ⁱ ^v Eccl. 18, 1
^j Lamen. 5, 19
^k ^x 1. Tim. 1, 17
^l ^y Psa. 7, 10.
^m 12.
ⁿ 13.
^o ^esaie. 1, 24.
^p ^z Reu. 6, 10.
^q ^a Psa. 139, 6.
^r 7.
^s 8.

b Psal. 124, 8. without neede; governing al
 Psal. 134, 3. things^c without labor; giuing
 Eccle. 4, 3. 1. beginnings to al things^d, and
 2, &c. yet had no beginning^e; chan-
 e Mat. 11, 25. ging al things^f, and yet neuer
 d Hab. 1, 12. changed^g; in greatnes infinit^h;
 e Pro. 8, 22. in power almightieⁱ; in goodnes
 23, &c. soueraigne^k; in wisdom won-
 f 2. Pet. 3, 10. derful^l; in counsels terrible^m; in
 g Mal. 3, 6. iudgements righteousⁿ; in co-
 Dan. 6, 26. gitations, secret^o; in promise,
 Rom. 16, 26. true^p; in works, holie^q; in mer-
 h Iob. 23, 8. cie, rich^r; toward sinners, most
 9. patient^s; toward the penitent,
 i Psal. 115, 3. most merciful^t; alwaie y same^u,
 Reuel. 1, 8. eternal^x, and euerlasting, and
 k Mar. 10, 18. immortal^y, and vnchangeable,
 Iames. 1, 17. whom neither widenes of place
 1 Wisd. 9, 1. maketh bigger, nor straightnes
 4. lesser, nor corners wring; whose
 5, &c. wil doth not varie; nor friend-
 Eccle. 1, 1. ship alter; whom neither aduer-
 2, &c. sitie maketh out of quiet; nei-
 Iam. 1, 17. ther
 m Psal. 66, 5.
 n Ps. 119, 137.
 o Psal. 92, 5.
 p Psal. 86, 15.
 q Esaie. 6, 3.
 R Esai. 43, 15.
 Reuel. 4, 8.
 r Psal. 130, vers. 7.
 s Psal. 86, vers. 15.
 t Jerem. 18, vers. 8.
 Ezec. 18, vers. 21.
 u Luk. 13, vers. 3, 5.
 v Luk. 15, vers. 18, 19, 20.
 w Mal. 3, vers. 6.
 x Psal. 102, vers. 11, 12.
 y 1. Tim. 1, 17.
 ther

ther prosperitie ouer iocund;
 nor obliuio bringeth aught out
 of thy mind, nor memorie into
 thy remembrance; neither things
 passed goe awaie, nor things to
 come succcede where thou art:
 with the beginning thou began-
 nest not; with times thou en-
 creasest not⁷; with the end thou
 takest not an end, but both be-
 fore al worlds and in the world,
 and worlds without end thou li-
 uest, & enioiest perpetual praise,
 eternal glorie^a, soueraigne au-
 thoritie, singular honor, an euer-
 lasting kingdom, & infinit pow-
 er, for euer and euer, Amen.

² Ps. 102, 25
 26.
 27.

^a 2. Tim. 4,
 verse. 18.
 Reuel. 7, 12.

Chap. 13.

*A Zealous praier wherein is
 declared how God the Father hath
 saued mankind; and how the Word
 became flesh; with a praier for
 remission of sinnes.*



Hitherto, ô GOD al-
 mighty^a, which seest
 and searchest mine
 hart,

^a Gen. 35, 11
 Eccl. 46, 16.

^bL Sam. 16, hart ^b, hitherto I haue confessed
 verse. 7. the almightines of thy Maiestie,
^{Psal.} 7, 9. & the Maiestie of thine almightines : but now, as I belecue in
^cRom. 10, mine hart vnto righteousnes ^c,
 verse. 10. so wil I confesse with mouth
 vnto saluation, how thou hast
 vouchsafed to helpe mankind in
 the end of the world.

Touching thee, God the Fa-
 ther, thou art neuer read to be
 sent; but of thy Sonne the Apo-
^dGal. 4, 4. stle writeth on this wise, ^d When
 the fulnes of time was come,
 God sent forth his Sonne. Whe
 he saith, Hee sent, he plainlie
 sheweth how hee came being
^eMatt. 1, 18 sent into this world, when, be-
 19, & c. ing borne of the virgin Marie ^e,
^{Luke.} 2, 6. he showed himselfe in the flesh
 7. to be verie GOD and perfect
^fIohn. 1, 14. man ^f.

But what meaneth that prin-
 cipal of al the other Euangelists
^gIohn. 1, 10 when he saith ^g, He was in the
 world,

world, and the world was made by him. Thither truelie he was sent by his humanitie, where he was alwaie & is by his diuinitie. Which ambassage of his, I verelie do beleue with mine hart, and acknowledge with my mouth, was the worke of the whole sacred Trinitie.

Now then how hast thou loued vs^h, ô heauenlie and louing Fatherⁱ! how hast thou loued vs, ô gracious maker^k, which hast not spared thine owne Sonne^l, but giuen him to the death for vs vngodlie wretches! He was obedient to thee, euen vnto the death, yea the death of the crosse^m, taking out of the waie the handwriting of our sinnes, and fastening it vpon the crosseⁿ, he hath crucified sinne, and killed death. He onlie is free among the dead^o, hauing power to laie downe his life^p, and power

^b Iohn. 3, 16

ⁱ Ioh. 20, 17.

^k Ps. 100, 3.

^l Rom. 8, 32

^m Phil. 2, 8.

ⁿ Col. 2, 14.

^o Psal. 88, 5.

^p Ioh. 10, 18.

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power to take it againe for our
sakes.

And therefore he was both a
conqueror and an oblation ⁹;
and because an oblation, there-
fore a conqueror. For our be-
hoofe hee was to thee both a
priest & a sacrifice; and because
a sacrifice therefore a priest ^r.
Wel may I then repose a strong
hope in him ^r, because through
him that sitteth at thy right
hand ^r, making intercession for
vs, thou wilt heale al mine infir-
mities ^u.

⁹ Heb. 9, 26.
^r Heb. 5, 5.
6, & c.
Heb. 7, 25.
26.
Heb. 9, 11.
12, & c.
^r Col. 1, 27.
1. Tim. 1, 1.
^r Rom. 8, 34
Heb. 7, 25.
Heb. 8, 6.
^u Esai. 53, 5.

For, Lord, great be my disea-
ses, and manifold; yea, manifold
and verie great be they. For the
prince of this world, I knowe,
and I confesse hath much to laie
against me: but for his sake that
sitteth at thy right hand ^x, euen
for my redemers sake ^y, in whom
he could find none euil ^z, deli-
uer me.

^x Mar. 16, 19
Actes. 1, 9.
10.
11.
^y Rom. 3, 24
Eph. 1, 7.
14.
^z Ioh. 14, 30

For

For his sake, who did no sin^a, ²¹ 1 Pet. 2, 22
and in whose mouth there was
found no guile, iustifie me.

For his sake, who is our head^b, ^b Eph. 4, 15.
wherin there is no blemish, saue ^{Ephes. 5, 23.}
a member of his, though poore
and weake.

Pardon I praie thee, al my sins,
vices, faults, and offences. Indue
mee with thine holie virtues;
make me to liue godlie, and to
continue euen to the end in
good workes, according to thy
wil, euen for thine holie Name
sake, Amen.

Chap. 14.

*A thankesgiuing of a faith-
ful mind vnto God for sending
his deere, and onlie Sonne to
saue mankind.*



Might vtterlie des-
paire in considera-
tion of my manifold
sinnes, and infinite
offences, had not thy word, ô
God,

^a Iohn. 1, 14. God, bin made flesh ^a, & dwelled among vs.

But now I dare not despaire.
^b Rom. 5, 10 For, if when we were enemies^b, we were reconciled vnto thee by the death of thy Sonne; how much more being reconciled, are we saued by his life!

^c 1 Tim. 1, 1. For al mine hope^c, and al my confidence is reposed in that pretious blood, which was shed
^d 1 Pet. 1, 18. 19. for vs, and for our saluation^d. In it I take hart againe, and resting therevpon I couet to come vnto thee, not hauing mine owne righteousnes^e, but that which is through the faith of my Lord Iesus Christ.

^f Wisd. 11, 21 Wherefore, o most gracious
^{23.} & merciful God, loue of man-
¹ Iohn. 3, 16. kind ^f, which, through Iesus
² Rom. 1, 4. Christ thy Sonne & our Lord ^g,
¹ 1 Cor. 1, 3. 7. euen when we were in the state
^{7, & c.} of damnation by reason of sin^h,
^h Rom. 5, 7. 8, & c. hast deliuered and saued vs: I
 thanke

thanke thy goodnes, yea from
the verie bottom of mine hart I
doe highlie thanke thee, for sen-
ding of thy great loue ⁱ where-
with thou hast loued vs, misera-
ble wretches vnwoorthie al fa-
uor, the same thy onlie begotten
Sonne ^k from thine owne bo-
some into the world, to saue vs
great sinners ^l; the children of
wrath ^m.

ⁱ Ephes. 2. 4.
5.

^k Iohn. 3. 16
^l Iohn. 4. 9.

^l 1. Tim. 1. 15

^m Eph. 2. 3.

I thanke thee for his holie in-
carnation and birth of his glori-
ous mother, of whom he vouch-
safed to take flesh for vs men
and for our saluation: that as he
was verie God of God ⁿ; so he
might be verie man of man ^o.

ⁿ Matt. 1. 23
Matt. 16. 16.

^o Iohn. 1. 14.

I thanke thee for his passion ^p,
crosse, and death; for his resur-
rection, and ascention into hea-
uen, & sitting at thy right hand.
For the fortie daie after his re-
surrection ^q, in the sight of his
disciples he ascended vp aboue

^p Luke. 23.
verse. 26.
33, &c.

^q Acts. 1. 3.
9.

al

1 A&S. 2, 1.

2, &c.

1 Ioh. 15, 26.

Luk. 24, 49.

al the heauens, where hee sitting on thy right hand, powred downe the holie Spirit^r, according to his promise^f, vpon the children of adoption.

12 Pet. 1, 18.

19.

u Matt. 26,

verse. 26.

27.

28.

Luk. 22, 19.

1 Cor. 11, 23.

24, &c.

I thanke thee both for that shedding of his pretious blood wherewithal we be redeemed^r: and also for his instituting the holie and liuelie sacrament of his bodie & blood^u, wherewithal in thy Church we be dailie nourished, refreshed, washed, sanctified, and made partakers of one heauenlie, and diuine nature.

12 Eph. 2, 4

y 1. Ioh. 4, 9.

2 Matt. 3, 17

2 Iohn. 3, 16

Finalie, once againe I thanke thee for thy great loue^x wherewith thou hast so loued vs wretches through thine onlie^y, and welbeloued sonne^z. For so thou didst loue the world^a, that thou gauest thine onlie begotten Sonne, that whosoever beleaueth on him, should not perish, but

but haue euerlasting life. And
this is eternal life ^b, that wee ^{b Ioh. 17, 3.}
knowe thee to be the true God,
and whom thou hast sent Iesus
Christ, through a right faith, and
works agreeable to our faith.

Chap. 15.

*Of the incomprehensible good
wil of God the Father to-
ward mankind.*



Pitie vnmeasurable!

ô wonderful loue!

To saue a seruant,
thou hast giuen thy

^a Iohn. 3, 16

^b Iohn. 1, 14

Sonne ^a. God was made man ^b,
that wretched man might bee
plucked out of the power of di-
uels.

How deerlie hath thy Sonne, ô
God, loued man, which thought
he did not humble himselfe e-
nough, if he were onelie borne
of the virgin Marie, vnles for vs
and for our saluation ^c, he shed
his

^c 1. Pet. 1, 18
1. Pet. 2, 24

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his blood also vpon the crosse!

He came a merciful God, he
came of meere compassion and
goodnes, yea to seeke and to
saue that which was lost^d, he
did come. He sought the lost
sheepe^e; he sought and found
it; and, like a gracious Lord, and
right good shepheard^f, on his
shoulders he carried it vnto his
flocke.

O rare loue! ô tender kindnes!
who at anie time hath heard the
like! who but wil be amazed at
such bowels of mercie! who but
wil wonder! who but must
needes reioice at his abundant
loue, wherewith he hath loued
vs g!

Thou didst send thy Sonne in
the similitude of sinful flesh^h,
that of sin he might condemne
sinne, and that we might be thy
righteousnes in him.

For he is the lambe vndefiledⁱ,
which

^d Luk. 19, 10
Matth. 18, 11

^e Luk. 15, 4
5.

^f Ioh. 10, 11
14

^g Eph. 2, 4
5, &c.

^h Rom. 8, 3
4

ⁱ 1. Pet. 1, 19

which hath taken awaie the sins of the world ^k, abolished death by his death ^l, and brought life againe by his resurrection. ^kIoh. 1, 29. ^l2. Tim. 1, 10

But what may we render vnto thee, our God, for these so great benefits ^m of thy mercie? What praises, what thanks may wee ascribe? ^mPf. 116, 12

Surelie had we the knowledge and power of the blessed Angels: yet could our amends be nothing correspondent to thy mercie, and goodnes. And were al our members conuerted into tongues: yet should we neuer extol thee sufficientlie enough.

For thy great loue, extended gratiousslie of thy meere goodnes to vs ward, reacheth beyond al knowledge. For thy Sonne, ⁿour God ⁿ, tooke in no sort the Angels ^o, but he tooke the seede of Abraham; and was like to vs in al things, yet without sinne ^p. ⁿIohn. 17, 3. ^oHeb. 2, 16. ^pHeb. 4, 15.

So

So that taking mans nature,
not Angels vpon him; and glo-
rifieng it with the robe of holie
resurrection and immortalitie,
he hath carried the same ouer al
heauens, ouer al the quires of
Angels, ouer al Cherubs, and Se-
raphims, and placed the same at
thy right hand.

The which both Angels doe
praise, and dominions worship;
and al the powers of heauen do
bow^r at man God ouer them.
This verelie is al mine hope, and
mine whole confidence.

For euerie of vs hath a portion
of blood and flesh, in the bodie
of Iesus Christ our Lord. There-
fore where a piece of my selfe is,
there, I trust, I do raigne; where
my flesh is glorified, there I
knowe I am glorious; where my
flesh doth rule, there I perceaue
I haue dominion.

And although I am yet a sin-
ner:

ner: yet I doubt not of this participation of grace; although my finnes doe hinder me; yet my substance doth require it; and although mine offences exclude me; yet the communion of nature doth not repel me.

For God is not so hard harted that he can forget flesh & blood which he beareth; which for my sake he hath taken; which on my behalfe he requireth.

But the Lord our God is mild, 1 Toel. 3, 32.
and verie gentle^s; he loueth his owne flesh, his members, and his bowels.

In verie God, and our sweete, gracious, and most gentle Lord, euen Iesus Christ, in whom we haue risen, ascended now into heauen, and now sit together in 1 Eph. 2, 5.
6.
the heauenlie places^r, our flesh doth loue vs.

In him we haue the prerogative of our blood: we are his

D. I. mem-

• Eph. 4, 15. members, and his flesh: finalie,
 16. he is our head^u, of which the
 Eph. 5, 23. whole bodie dependedh.

• Gen. 2, 23. As it is written, This now is
 24. bone of my bones^x, and flesh of
 my flesh; and they shal be one
 17 Eph. 5, 29. flesh. And no man euer yet ha-
 ted his owne flesh^y, but nouris-
 sheth, and cherisheth it. This is a
 2 Eph. 5, 32. great secret^z, but I speake con-
 cerning Christ, and concerning
 the Church, saith the Apostle.

Chap. 16.

*A thanksgiuing vnto God,
 for his mercie extended toward
 man, in the incarnation of his
 Sonne Iesus Christ.*

• Psal. 90, 1.
 2.



Therefore, ô Lord
 our God^a, with my
 lips, and with mine
 hart, and with al my
 power do thanke thy mercie for
 al mercies, whereby thou hast
 miraculouſlie redeemed vs thy
 wret-

Ch. 16.
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wretched seruants ^b, and that
through the same thy Sonne our
Sauior ^c, and redeemer ^d, which
was deliuered to death for our
sinnes ^e, and is risen againe for
our iustification, and sitteth li-
uing without end at thy right
hand ^f, making request for vs,
and showing mercie with thee
vpon vs. Because of thee the Fa-
ther ^g he is an eternal God, of
one substance with thee in al re-
spects. Whereby he can saue vs
at al times.

^b Eph. 2, 4.

5.

^c 1 Pet. 2, 24

^d Gal. 3, 13.

^e Rom. 4, 25

^f Rom. 8, 34

^g Ioh. 8, 42.

Iohn. 13, 3.

But in that he is a man, where-
by he is inferior to thee, Al po-
wer is giuen him in heauen and
in earth ^h, that at the Name of
Iesus euerie knee should bow ⁱ
both of things in heauen, and
things in earth, and things vnder
the earth; and that euerie tongue
should confes, that Iesus Christ
is the Lord, vnto thy glorie, ô
God the Father.

^h Match. 28,
verse. 18.

ⁱ Phil. 2, 10.

d. 2. Him

1 Act. 10, 42.

Him thou hast ordeined a iudge of quicke and dead ^k. For thou iudgeth no man ^l, but hast committed al iudgement to thy Sonne, in whose breast are hid
^m Col. 2, 3. ^m al the treasures of wisedome, and knowledge.

2 Act. 10, 42

And he is the witnes and the iudge ⁿ, I saie the iudge and the witnes, whose presence no guiltie conscience shal escape ^o. For al things are naked and open to his sight ^p. And he which vn-
^q Matt. 27, iustlie was condemned ^q, he e-
 verse. 24. uen he wil iudge the world with
 25, &c. righteousness ^r, and the people
 1 Psal. 96, 13 in truth.

Wherefore I blesse thine ho-
 lie Name for euermore, and with
 mine whole hart, ô almightie
 & gracious Lord, I glorifie thee,
 for that vnspeakable and won-
 derful vniting together of thy
 Godhead and manhood in one
 person, so that one was not God,
 and

and another man, but one and the same person was both God and man, or man and God.

But although of thy great goodnes the Word was made fleshⁱ; yet neither of those two natures was conuerted into another substance. ⁱJohn. 1, 14.

To the mysterie of the Trinitie there is not a fourth person added. For the substance both of the Word of God, and of man is vnited, but not confounded: that vnto the Godhed that thing which was taken of vs might approach, and that thing which neuer had bin, might remaine the same which alwaie it was.

O woonderful mysterie¹! ô vn- ¹ 2 Tim. 3, 16
 speakable felowship! ô strange
 goodnes of Gods mercie, euer
 to be marueled at, euer to be lo-
 ued! We were not woorthie to
 be seruants; and lo, we are made
 the sonnes of GOD, euen the
 d. 3. heires

▪ Rom. 8, 17 heires of God ^u, and heires annexed with Christ! How came this to passe? who hath brought vs herevnto?

But, ô God merciful Father, by this thine inestimable goodnes, mercie, and good wil, I beseech thee, make vs woorthie so
 ▪ 1 Cor. 1, 3. great and so manifold promises
 7. of the same thy Sonne our Lord
 8, & c. Iesus Christ ^x.

Appoint thy strength, stablish ô God, that which thou hast wrought in vs ^y; finish what thou hast begun, that we may be able to come into the fulnes of thy mercie.

Make vs through the holie spirit to vnderstand; and through thy Sonne to discern; and with
 1 Tim. 3, due honor to reuerence this
 verse. 16. high mysterie of godlines ^z,
 which is, how God was manifested in the flesh; iustified in the Spirit; seene of Angels; preached

preached vnto the Gentils; be-
leeued on in the world; and re-
ceaued vp in glorie.

Chap. 17.

*Another thankesgiuing for
the benefit of our re-
demption.*



Lord our GOD ^a, ^aPsal. 90, 1.
how much are we ^{2.} Psal. 95, 7.
bound vnto thee,
which be redeemed ^b 1. Pet. 1, 18
with such a price ^b; salued with ^{19.}
such a gift ^c; and preserued by ^c Iohn. 3, 16.
so heauenlie a benefit!

O how greatlie are we wret-
ches bound to feare thee; to
loue thee; to blesse thee; to praise
thee; to honor thee; and to glo-
rifie thee, seeing we are so sa-
ued, so sanctified, and so glorifi-
ed of thee ^d!

^d Rom. 8,
verse. 30.

For we are indebted to thee,
both for al that wee can doe, ^e Act. 17, 28.
and for al our life ^e, and for al
our wisdom ^f. And who hath ^f 1. Sam. 1, 17.
d. 4. anie

8 1. Cor. 4, 7 anie thing of himselfe not from thee 8?

Wherefore, ô Lord our God,
 1 Jam. 1, 17. from whome euerie good gift
 doth proccede^h, euen for thine
 owne sake, and for thine holie
 name sake, giue vs grace of thy
 goodes and gifts to serue thee,
 and in truth to please thee, and
 euermore for so great benefits
 of thy mercie to thanke thee.

For by none other meanes can
 we either serue or please thee,
 but by thine owne gift. For eue-
 1 Jam. 1. 17. rie good giuing and euerie per-
 fect gift is from aboueⁱ, and
 commeth downe from the Fa-
 ther of lights, with whome is no
 variablenes, neither shadowing
 by turning.

2 Ioh. 20, 17 O Lord our God^k; ô gracious
 1 Esai. 63, 3. God; ô good^m God; ô God
 Esai. 43, 15. almightieⁿ; GOD whose na-
 m Matt. 19, ture can be neither vttered by
 verse. 17. words, nor contained in anie
 2. Cor. 6, place;
 verse. 18.
 Rev. 11, 17.

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place^o; GOD Creator of all things^p, and the Father of our Lord Iesu Christ^q, which hast from thine owne bosome sent the same thy beloued Sonne^r into the world for our common welfare^f; to take our nature vpon him^t, that he might giue vs his; and be as perfect God of thee his Father, so perfect man of his mother, a verie God and a verie man, yet but one and the same Christ, both eternal and temporal, immortal and mortal, a Creator and a creature, strong and weake, a conqueror and conquered, a nourisher and nourished, a shepheard and a sheepe; temporalie dead, and yet liuing eternalie with thee, who promised to his friends a citie of life; and said to his disciples, Whatsoeuer ye shal aske the Father in my Name^u, he wil giue it you.

Iob. 23, 8.

9.

Psal. 139, 6.

7.

8, &c.

P Gen. 1, 1.

2, &c.

Psal. 135, 6.

q Gal. 1, 1.

3.

r Matt. 3, 17.

f L Tim. 1, 15

t Ioh. 1, 15.

u Ioh. 16, 23.

d. 5.

By

^a Heb. 8, 1. By the same high Priest^x, and
⁷ Heb. 9, 11. right Byshop^y, and good Shep-
 12, &c. heard^z, who hath offered him-
² Ioh. 10, 10 selfe for a sacrifice, giuing his
 14 life for his sheepe; I beseech
^a Rom. 8, 34 thee, euen by him which sitteth
^b 1. Pet. 1, 18 at thy right hand^a, and maketh
 19 request for vs, our redeemer^b,
^c 1. Iohn. 2, 1 & aduocate^c; I saie of thy mer-
 2. cie and goodnes I humbly be-
 seech thee, o most gentle, most
^d Iohn. 3, 16 louing, and most gracious God,
 louer of mankind^d, giue mee
 grace with the same thy Sonne,
 and the holie Ghost, in al things
 to blesse thee, and with much
 sorowe of hart to glorifie thy
 Name; finalie, giue me a foun-
 taine of teares with great reue-
 rence and feare. For they haue
 power to giue alike, whose sub-
 stance is al one.

^e Wisd. 9, 15 But forsomuch as a corruptible
 bodie^e is heauie vnto the soule:
 quicken me, I praie thee, by thy
 spurs:

spurs : and make me valiantlie
to persecure in thy precepts, and
praises daie and night ^f. Make
mine hart hot within me ^g; and
in my musing let the fire bee
kindled.

^f Psa. 35, 18

^g Psa. 39, 3.

And because thy beloued, and
only Son hath said, No man can
come to me ^h, except the Father
which hath sent me, drawe him;
and againe, No man cometh
vnto the Father, but by me ⁱ; I
praie and humblic beseech thee,
drawe mee alwaies vnto him,
that he at length may bring me
vnto thee, euen thither where he
is sitting at thy right hand ^k,
whereas life euerlasting ^l, and
euerlastinglie blessed is; where-
as perfect loue, and no feare is ^m;
wheras daie alwaie, and one spi-
rit of al is; whereas soueraigne
and sure securitie, and secure
quietnes, and quiet ioyfulness,
and ioyful blessednes, and bles-
fed

^h Ioh. 6, 44.

ⁱ Ioh. 14, 6.

^k Rom. 8, 34

^l Reu. 7, 15.

16.

17.

^m Reu. 21, 4

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 sed euerlastingnes, and euerla-
 sting happines, and the happie
 sightⁿ, and praising of thee is
 without end; where thou with
 him, and he in the communion
 of the holie Spirit, liueth and
 raigneth a God for euer and e-
 uer, Amen.

Chap. 18.

*A most godlie praier vnto
 our Sauior Christ,*

^a Eph. 5, 2.
¹ Ioh. 3, 16.
^b Col. 1, 27.
³ Tim. 1, 1.
^c Iohn. 1, 4.
 5, & c.
^d Ioh. 14, 6.
^e Ioh. 11, 25.
^f 1. Pet. 2, 24.
^g Luk. 2, 32.
^h Matt. 27, 2.
ⁱ Mar. 15, 15.
 16, & c.
 Gal. 3, 13.
^k Ioh. 19, 34.
^l Ioh. 19, 41.
 42.



GOD Christ, thou
 most kind loue of
 mankind^a, mine
 hope^b, the light^c,
 the waie^d, the life^e, the saluati-
 on^f, the honor, and the glorie of
 al thy people^g. Cal into thy
 remembrance for whose sake
 thou wouldest endure & suffer
 bands^h, the crosseⁱ, wounds^k,
 death and the graue^l, I beseech
 thee; for whose cause, hauing
 ouercom death after three daies
 thou

thou rocest againe^m, appeeredst
to thy Disciplesⁿ instructing
their wauering minds; and for-
tie daies after thy resurrection
thou ascendedst into heauen^o,
where thou liuest, and shalt
raigne for euermore^p.

Mat. 28, 5
6.

Mat. 16, 14

Luk. 24, 13.

14, &c.

25.

26, &c.

Luke. 24,

verse. 51,

Actes. 1, 9.

Reu. 4, 8.

9.

10.

11.

1 Rom. 8,

verse. 34

Mat. 4, 7.

10.

Act. 7, 59.

Reu. 4, 9.

10.

11.

Reu. 5, 11.

12.

13.

Iohn. 10, 11

14.

Mat. 23, 8

Heb. 13, 6.

Ioh. 15, 15.

Iohn. 6, 35

48.

51.

Phil. 3, 7, 8.

Heb. 14, 6.

1 Cor. 1, 30.

Eph. 2, 14.

Rom. 8, 32.

Heb. 2, 9.

1 Pet. 2, 24.

Thou art my GOD, a li-
uing^q, and a true God^r, mine
holie Father, my louing Lord^s,
my puissant Prince^t, my good
shepherd^u, mine onlie master^x,
my best helper^y, my faithfullest
friend^z, my liuing bread^a, mine
euclasting Priest^b, my guide
vnto my contrie, my true light^c,
my holie sweetnes^d, my readie
waie^e, my noble wisdom^f, my
pure simplicitie, my peacema-
king quietnes^g, my sure safetie,
my good portion^h, mine eternal
saluationⁱ, my great mercie, my
mightie patience, mine vnspot-

^b Heb. 7, 24, 25. ^c Iohn. 1, 4, 7, &c. Iohn. 8, 12. ^d Phil. 3, 7, 8.

Rom. 8, 35, 36, &c. ^e Iohn. 14, 6. ^f 1 Cor. 1, 30. ^g Eph. 2, 14.

^h Rom. 8, 32. ⁱ Heb. 2, 9. ^j 1 Pet. 2, 24.

ted

k Heb. 9, 14.

1. Pet. 1, 18.

19.

1. 2. Cor. 1, 30

m Col. 1, 27.

1. Tim. 1, 1.

n Rom. 5, 8.

o Joh. 11, 25.

p Iohn. 14, 6

Col. 3, 4.

q 1. Cor. 13,

verse. 12.

r Rev. 7, 15.

16.

Rev. 21, 4.

s Iohn. 14, 6

ted sacrifice ^k, mine holie redemption ^l, my strong hope ^m, my perfect charitie ⁿ, my true resurrection ^o, mine euerlasting life ^p, my blessed ioie and contemplation ^q, continuing euermore ^r.

Vnto thee do I praie, crie, and bend my sute, that through thee I may walke, vnto thee I may come, in thee I may rest, who art the waie, the truth, and the life ^s, beside whom no man commeth vnto the Father.

t Psal. 42. 1.

2.

For I desire thee ^t, a most gracious and a glorious Lord, the verie brightnes of the fathers glorie, which sittest vpon the Cherubins, and beholdest the deepes, which art y^e true light ^u, the light inlightening, the lasting light, whom the verie Angels desire to behold ^x.

u Iohn. 1, 4.

5.

y, &c.

x 2. Pet. 1, 12

Lo, mine hart is before thee; expel the darknes of the same, that

that more fullie it may be endued with the cleerenes of thy light.

Giue me thy selfe, ô my God, restore me thy selfe; lo, I loue thee, & if not entirelie enough, I would loue thee more. I can by no meanes discern how much I lack of louing thee as I should, that my life may run into thine armes, and be at no time alienated, til it bee hid in the secret place of thy countenance.

Notwithstanding, this doe I knowe, that it is it with me without thee, ô Lord, not onelie outwardlie to my bodie, but also inwardlie to my soule. For al plentie, being not my GOD, is but pouertie.

But the good, which no waie can be altered, either into the better or worse, thou alone art^y, which art simplie alone^z, to whome it is not one thing to liue,

^y Mal. 3, 6.

^z Psal. 86, 10

Esai. 37, 16.

20.

liue, and another to liue happie: for thou art thine owne happiness. But thy creature to whom it is one thing to liue, and another to liue happie, can ascribe both his life and his blessed life, to none other thing; but onelie to thy mercie. And therefore we stand in neede of thee, but not thou of vs. For were not we all, nothing were wanting to thy felicitie, which thou art. So that we haue great cause to cleaue vnto thee our Lord God, that through thy continual helpe we may leade an holie, godlie, and vpright life.

For by reason of the waight of our weakenes, wee are drawne downeward^a; but through thy gift we are inflamed, and carried vpward, we burne and we go; we doe mount, and ascend in our harts, and we sing a song of degrees; with thy good fire
we

^a Wis. 11, 15.

we burne, and we go forward.

Whether doe we now ascend
vpward vnto the peace of Ieru-
salem? For I reioiced, when they
said vnto me, We wil go into y^e
house of the Lord ^b. There hath
he placed vs, we wil good, that
wish nothing else, but there to
abide for euermore.

^b Psal. 122, 1.

But forsomuch as while we
are in the bodie, we be absent
from thee ^c, ô Lord; we haue
here no continuing citie ^d, but
we seeke one to come; and our
freedome is in heauen: there-
fore through thy grace I do en-
ter into the closet of my hart,
and there doe I sing the songs
of loue to thee, ô my King and
my God, fetching vnspeakeable
sighings in this house of my pil-
grimage ^e, where I sing out thy
righteousnes. And calling Ie-
rusalem into mind, I stretch the
sense of mine hart toward the
same,

^c 2. Cor. 5, 6

^d Heb. 13, 14

^e Psal. 119,
verse. 54

same, euen toward Ierusalem
 Gal. 4, 26. my countrie, Ierusalem I saie
 my mother^f; and also toward
 thee her King, her inlightener,
 81. Cor. 2, 9 her father, defender, protector
 Reu. 7, 15. and gouernour, her pure and
 16. strong delight, her constant
 Reu. 21, 4. ioie, and al goodnes else whatso-
 23. euer^g. For thou art the soue-
 24. &c. raigne and the true happines.
 From whence I wil not be tur-
 ned awaie, vntil in the peace of
 that my deere mother, whereas
 the first fruites of my spirit are,
 thou gather al that I am from
 scattering and deformitie, and
 so conforme & confirme me for
 euer, ô my God, & my mercie.

Chap. 19.

A longing after the ioies
in Heauen.



Lightsome & glo-
 rious house of God,
 I haue loued thy
 goodlines, and the
 place

Ch. 19.
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saie
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and
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Ch. 19.

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place where the glorie of the
Lord God, who both enioieth,
and hath created thee, doth dwell^a. ^aPsal. 26, 8.

In mine exile I sigh after thee
both night and daie; mine hart
longeth, my mind coucteth, and
my soule desireth to come vnto
the societie of your happines.

My praier vnto him which
hath made me, is, that he would
possesse me in thee; because he
hath made both me^b, and you. ^bGen. 1, 26.
27.
Psal. 100, 3.
Psal. 129, 73.

For I desire your holie fellow-
ship, and wonderful glorie, not
for anie merit of mine owne;
but I trust to attaine therevnto
through the price of his bloud,
namelie of Iesus Christ, wherby
we be redeemed^c. ^c1. Pet. 1,
verse. 18.
19.

I confesse, I haue gone astraie
like a lost sheepe^d, and haue
too long dwelled out of my na-
tue soile, and am far awaie cast
from the face of the Lord my
God ^dPsal. 119,
verse. 176.

God into this blindnes of banishment, where, driuen out of the ioies of paradise, I bewaile with my selfe dailie the miserie of my captiuitie; and sing a woful song with great lamentation, when I remember you, ô mother Ierusalem^e; while my feete do but stand in thy courts, ô sacred and comelie Zion, and I am not able plainelie to looke into thy inner places.

Notwithstanding, I haue good hope vpon the shoulders of my good shepheard^f, thy Creator, to be brought backe vnto thee, that I may triumph againe with that vnspeakeable ioie, wherewithal they be cheered which dwel with you before God his maiestie^g, and our Sauour Christ, which hath abrogated through his flesh the hatred^h, and pacified al things both which are in heauen, and which are

^fLuk. 15, 5.

John. 10, 11.

14

^gReu. 22, 4.

^hEph. 2, 15.

are in earth by his blood ⁱ. For ⁱColo. 3, 14.
 he is our peace which made of
 both one ^k, and ioining the two ^kEph. 2, 14.
 contrarie walles together, hath
 promised that he wil giue the e-
 uerlasting felicitie of your hap-
 pines in himselfe, after the like
 maner and measure, when he
 said, They shal be like the An- ⁱMatch. 22,
 gels of God in heauen ^l. verse. 30.

Chap. 20.

A bewailing of the miseries
of this life.



My Lord, I am euen
 wearie of this life,
 and of this trouble-
 some pilgrimage ^a.

^a Psal. 39, 12.

Hebr. 11, 13.

^b Iob. 14, 1.

^c Rom. 6, 12.

^d 2. Cor. 4, 11.

^e 1. Chr. 29.

verse. 15.

Psal. 102, 11.

^f Gen. 3, 17.

18.

19.

^f Gen. 6, 5.

This life is a miserable life ^b,
 a transitorie ^c life; an vncer-
 taine life ^d, a laborious life ^e, a
 polluted life ^f, a life which is the
 mistres of wickednes, the
 Queene of pride, replenished
 with error and miseries, not to
 be

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be called a life , but a death,
wherein euerie moment we die,
both by fundrie defects of na-
ture, and manifold diuersities of
deathes.

Can we therefore cal it a life
that we liue in this world? the
which both humors puffed vp,
and sorowes pluck downe; and
heate withereth, and the aër in-
fecteth; which both eating ma-
keth fat , and fasting maketh
leane; mirth maketh dissolute,
sadnes consumeth; care short-
neth, securitie dulleth; wealth
maketh proude, pouertie bring-
geth out of hart; youth extol-
leth, age crooketh; sicknes brea-
keth, sorowe depresseth: and af-
ter al these things commeth ra-
ging death , and bringeth an
end at once to al the ioies of this
miserable life! which being past,
a man would not thinke it had
euer bin at all.

This

This vital death, and mortal life, albe it be replenished with these and other miseries, yet a griefe to tel, how manie doth it catch with her snares! how manie be deceaued by her false promises!

And although it be so deceitful and bitter of it selfe, that her blindest louers cannot choose but perceau the same, yet with her golden cup, which she carieth in her hand, she maketh an infinite companie of fooles vterlie drunke.

Oh happie are they, and those verie rare, which auoide her familiaritie &, which despise her momentanie pleasure, and her companie, least with the perishing deceauer, they also be compelled to perish.

Chap.

8 & Iohn. 3,
verse. 15.
16.
17.

Chap. 21.

*Of the felicitie of that life
which God hath prepared
for such as loue him.*



^a 1. Cor. 2, 9.

^b Reu. 7, 15.

^{16.}

^{17.}

^c Reu. 21, 4

^{23.}

^{24.}

Vt, ô thou life, which
God hath prepared
for them that loue
him ^a, thou art a
liuelie life, a blessed life ^b, a se-
cure life ^c, a goodlie life, a pure
life, a chaste life, an holie life; a
life ignorant what death means,
voide of sorowe; a life without
spot, without grieve, without
trouble, without corruption,
without perturbation, without
change and alteration; a life
replenished with al goodlines
and glorie, where neither aduer-
sarie to impugne, nor intice-
ment of sinne is to carrie awaie;
but perfect loue, no feare is,
where the daie lasteth euer, and
one spirit of al is; euen where
God

God is beholden face to face¹¹, d 1. Cor. 13.
and with this foode of life the
mind is fed abundantlie. verse. 11.

It doth me good to meditate
of thy glorie; thy good things
doe exceedinglie delight me.

The more I remember, the
more I long for thee. Greatlie
doe I desire; maruelouſſie am I
delighted with the sweete me-
morie of thy Name.

It doth me good therefore, to
lift vp the eies of mine hart; to
ſtir vp the ſtate of my mind; to
bend mine affection towards
thee.

Truelie it doth me much good
to talke of thee, to heare of thee,
to write of thee, to conſer of
thee, to reade euerie daie of thy
glorie & bleſſednes, and to me-
ditate often of that I reade; that
ſo at leaſt wiſe from the heate,
perils, & ſweatings of this mor-
tal and tranſitorie life, I may

E. 1. paſſe

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passe vnto the delectable coole
of the liuelie aër, and so when I
go to sleepe may somewhat laie
downe my wearie head in thy
bosome.

For which cause I walke manie
times into the pleasant fields of
the holic Scriptures, where I
plucke vp the goodlie greene
herbes of sentences by pruning;
eate them by reading; chawe
them by vsing; and laie them vp
at the length in the hie seate of
memorie by gathering them to-
gether; that so hauing tasted thy
sweetenes, I may the lesse per-
ceau the bitternes of this mise-
rable life.

O thou most happie life; o
right blessed kingdome, voide
of death^e euerlasting; where no
times succeede by ages; where
the continual day without night
hath none end; where the con-
quering soldier ioined to that
ioiful

ioiful quier of angels, and crow-
ned with the crowne^f of euer-
lasting glorie, doth sing to his
God a long among the songs of
Zion.

^f 1. Pet. 5, 4.
Reuel. 4, 4.

Oh that I might, my sinnes be-
ing pardoned, and this burden
of the flesh laid-awaie forth-
with, ô that I might enter into
thy ioies & to enioie euerlasting
rest; that I might passe into the
goodlie and glorious wals of thy
citie, to receaue a crowne of life
at the hands of my Lord^b; that
I might bee among that holie
quier; that I might stand with
the blessed spirits before the ma-
iestie of the Creatorⁱ; that I
might behold the present coun-
tenance of Christ^k; that I might
see that soueraigne, and vn-
speakeable, and vncompassed
light; and finalie, that I might
be neuer tuched with anie feare
of death^l, but reioice cuerla-

^g Matt. 25,
verse. 21.
23.

^b Reu. 2, 10.

ⁱ Reu. 22, 4.

^k 1. Cor. 13,
verse. 12.

^l Reu. 21, 4.

c. 2. stinglie

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stinglie for the gift of perpetual
incorruption.

Chap.22.

*Of the happines of the good
soule hence departing.*



Appie is the soule,
which departing
from the earthlie
bodie goeth direct-
lie into heauen; secure it is and
quiet, and feareth neither eni-
mie, nor death^a. For it enioieth
continualie thy presence^b, o
God, and vncessantlie behol-
deth the most glorious Lord,
whome she hath serued, and lo-
ued^c, and whome now at the
lengthful ioifulie and glorious-
lie she hath attained vnto.

And this glorie of so great
blessednes, neither time shal di-
minish, nor anie wicked person
take awaie^d.

The daughters of Zion haue
scene

^a Reu. 21, 4.

^b 1. Cor. 13,
verse. 12.

^c 1. Cor. 2, 9.

^d Matt. 6, 19

^{20.}
Luk 12, 33.

seene her, and counted her blessed^e, euen the Queenes and the concubines haue praised her, saieng:

^e Sal. songs.
6, verse. 2.

Who is she that commeth vp out of the desert^t, abounding in pleasure, leaning vpon her wel-beloued?

^f Sal. songs.
8, verse. 5.

Who is she that looketh forth as the morning ^g, faire as the moone, pure as the sun, terrible as an armie with banners?

^g Sal. songs.
6, verse. 9.

How cheerefulie goeth she out, hasteneth, runneth, when amazed she heareth her beloued saieng vnto her on this wise^h: Arise my loue, my faire one, and come awaie. For behold, the winter now is past; the raine is changed, and gone awaie.

^h Sal. songs.
2, verse. 10.

11.

The flowers appeere in our earth; the time of the singing of the bird is come, & the voice of the turtle is heard in our land.

12.

c. 3. The

Sal. songs. The fig tree hath brought forth
2, verse. 13. her yong figs; and the vines
with their smal grapes haue cast
a fauor; arise my loue, my faire
one, and come awaie.

14. My doue that art in the holes
of the rocke, in the secret places
of the staiers, shoue mee thy
sight, let me heare thy voice, for
thy voice is sweet, and thy sight
comelic.

Come awaie my chosen, my
faire one, my doue, mine vn-
spotted one, my spouse come
awaie, and I wil put thee into
my bed chamber: because I haue
longed after thy beautie.

Come awaie, that thou maist
triumph in my presence with
mine Angels, whose companie I
haue promised thee.

After manie perils and laborⁱ
come awaie, enter into thy ma-
sters ioie^k, the which no man
shal take from thee^l.

ⁱ Act. 14, 22

^k Matt. 25,
verse. 21.

23.

^l Ioh. 16, 22.

Chap. 23.

A praier vnto Iesus Christ,
that he would vouchsafe in
troubles to helpe vs.



H happie are al thy
saincts, ô Christ,
which haue passed
ouer the sea of this
mortalitie, and attained vnto
the hauen of perpetual quiet-
nes^a, securitie, and peace, where
they are at rest, and alwaie ioi-
ful, and merie.

^a Esa. 35, 10.

Reue 7, 15.

16.

17.

Reue. 21, 4.

23.

24, &c.

Wherefore of thy tender loue,
I beseech thee, ô Christ, who art
without care of thy selfe, be
careful of vs; who needest not to
care for incorruptible glorie,
haue thou a consideration of
our manifold miseries.

^b Rom. 8,
verse. 30.

O our God, who hast chosen
a people to thy selfe^b, and en-
dued them with glorie, making
them both immortal of thine

c. 4. immor-

^c1. Cor. 13,
verſe. 12.

immortalitie, and ioiful through
thy bleſſed ſight ^c, I beſeech
thee, be thou alwaies mindful of
vs, and helpe vs, who as yet in
the ſalt ſeas of this life are toſſed
with the ſurges about vs.

O thou goodlie gate, who
art raiſed into a matuelous
highnes, helpe vs, vile pau-
ment, lieng much beneath
thee.

Giue vs thine hand, and raiſe
vp ſuch as lie vpon the ground,
that waxing ſtrong out of
^d1. Tim. 2, weakenes, we may be made
verſe. 5. couragious in battel.
^g1. Iohn. 2, 1.

2. Make thou ^d interceſſion for
vs continuallie; and vnceſſant-
lie praie for vs wretches, and
moſt negligent ſinners; that
through thy praiers, we may be
coniointed to the holie compa-
nie of Saincts, for otherwiſe we
ſhal neuer be ſaued.

For, alas, we are verie fraile
weake-

weaklings of no courage, creatures giuen to the seruice of the bellie and flesh, hauing in vs almost no sparke of virtue.

And yet placed vnder thy confession, ô Christ, we are borne by y wood of the crosse through this great and wide sea^e, wherein are things creeping innumerable, both smal beastes and great; wherein the most cruel Dracon is^f, alwaie prepared to deuour vs^g; wherein be the dangerous rockes, Scylla, and Caribdis, with other such like innumerable things, whereby the heedles, & wauering in faith^h, make shipwracke.

Wherefore, ô Christ praie for vs, ô good Christ, praie thou, we saie, for vs, that through thy good praiers and merits, we may deserue, ship and merchandise being saued, to attaine vnto the port of perpetual saluation, qui-

e. 5.

etnes,

^e Psal. 104.
verie. 25.

^f Reu. 12, 9.
^g 2 Pet. 5, 8.

^h Iam. 1, 6.

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ctnes, peace, and securitie, which
neuer shal haue end, Amen.

Chap.24.

*A desire of the soule after
the supernal Ierusalem.*

^a Gal.4, 26.

^b Reuel. 21,
verse. 10.

^c Eph. 5, 23.

24

25, &c.



Mother Ierusalem^a,
the holie Citie of
God^b, and the dere-
lic beloued spouse
of Christ^c, after thee doth mine
hart couet ; and my soule ex-
ceedinglie is in loue with thy
beautie.

Oh how comelic, how glori-
rious, how honorable art thou!
^d Sal. songs. 4, verse. 7. thou art al faire, and there is no
spot in thee^d.

Triumph and reioice, ô beau-
tiful daughter of the Prince ; for
^e Psal. 45, 11. the king hath a pleasure in thy
fairenes^e, and loues thy goodlie
personage , ô thou fairer than
^f Psal. 45, 2. the children of men^f.

But what is thy welbeloued, ô
thou

thou fairest among women ^g, of ^g Sal. songs. 5, verse. 9. 10.
the welbeloued? my welbeloued is white and ruddie, the chiefeſt of ten thouſand.

Like as the apple tree among the trees of the foreſt ^h, ſo is my welbeloued among the ſonnes of men. Vnder his ſhadowe had I delite; lo now I ſit, and his fruite is ſweete vnto my mouth. ^h Sal. songs. 2, verse. 3.

My welbeloued put in his hand by the hole of the dore ⁱ, and mine hart was affectioned toward him. ⁱ Sal. songs. 5, verse. 4.

In my bed by night I ſought him that my ſoule loued ^k, I ſought, and I found him: I hold, and wil not let him go, vntil he bring me into my mothers houſe, into the chamber of hir that conceaued me. ^k Sal. songs. 3, verse. 1. 4.

For there thou wilt giue me thy teates moſt abundantlie, and perfectlie, and wilt ſatiſſie mine hart with a maruelous ſatietic,

tietie, so that I shal neither hun-
ger nor thirst anie more ^l.

¹ Reu. 7, 13.

^{16.}

^{17.}

Reuc. 21, 4.

^m 1. Cor. 2,

verse 9.

^a Reu. 21, 23

^{25.}

^o Ioh. 14, 2.

^p 1. Cor. 13,

verse. 12.

Reuc. 22, 4.

^q Reu. 21, 18.

^{19, &c.}

^r Reu. 21, 21.

^s Reu. 21, 21.

^t Reu. 19, 1.

^{3, &c.}

^u Reucl. 21,

verse. 27.

^v Gal. 4, 26.

Oh, happie shal my soule be,
yea happie and alwaies happie
shal I be, could I once get to
behold thy glorie, thine happi-
nes^m, thy beautie, thy gates, and
thy wallesⁿ, and thy streetes,
and thy manifold mansions^o,
thy noble citizens, and thy
mightie king in his maiestie ^p.

For thy walles are of pretious
stones^q; thy gates of the richest
pearles^r; and thy streetes of the
purest golde^s, wherein is soong
the ioieful Halleluiah^t without
intermission; thy manifolde
buildings are founded vpon
squared stones, builded vpon
Saphires, inclosed with golden
walles, whereinto none shal en-
ter, but the cleane, and it no
uncleane person shal inhabit^u.

Beautiful art thou become, ^o

mother Ierusalem^x, and sweete

in

in thy comforts, no such thing is in thee, as we suffer in this world; and as we behold in this wretched life.

There is neither darkenes nor night, nor any change of times in thee ^y.

y Esa. 35, 10.

Reu. 21, 23.

24.

25.

There shineth not in thee either the light of the candle, or y brightnes of the moone, or the glitteringnes of the starres; but the God of God, light of light, euen the sonne of righteousness euermore doth lighten thee.

Reu. 22, 5.

The white & vnspotted lamb, is thy pure and cleere light, thy sunne, thy cleerenes, and euerlasting contemplation ² of this most glorious King is al thine happines.

y 1. Cor. 13,

verse. 12.

Reucl. 22, 4.

He is the King of kings in the mids of thee; and you are his ministers about him.

There be the singing quires of Angels ²; there the companies of

2 Reucl. 5, 11.

12.

^bEph. 2, 19. of ſupernal citizens^b; there the ſolemnitie of al which haue returned from this woful peregrination vnto thy ioies.

There be the prudent Prophets; the twelue Apoſtles^c; the victorious hoſt of infinite Martyrs^d; & the ſacred conuent of holic confefſors is there^e.

^eReu. 12, 14. ^dReu. 7, 14. ^cReu. 12, 14. ^bReu. 19, 1. There be both vpright men, and holic matrones, which haue ouercome the pleaſures of this world, and the weakenes of ſexe; there be thoſe yong men, and maidens, which haue ſpent their time in godlie conuerſation.

^fMatth. 25, verſe. 32. 33. There be the ſheepe^f and lambes that haue eſcaped the ſnares of this world, where they now triumph in their ſeuerall manſions: the glorie of each particular man differeth; but common is the ioie of them al.

There ſul and perfect charitie

He doth raigne ^s, for God there
 is al in al ^h; whome they do al-
 waies behold ⁱ; and by behol-
 ding him, continualie they
 burne the more in loue toward
 him.

g 1. Cor. 13.
 verse. 13.
 h 1. Cor. 13.
 verse. 28.
 i Reu. 22, 4

They loue, and they praise
 him; they praise and they loue
 him: al their worke is to praise
 God without ending, without
 fainting, without toiling.

Oh happie, yea, and euer more
 happie shal I be, if after the reso-
 lution of this mortal bodie, I
 may heare those celestial songs
 of melodie, which are soong vn-
 to the praise of the eternal king,
 by those citizens of the super-
 nal countrie ^k, and by the com-
 panies of the blessed spirits!

^k Heb. xii. 16.

Happie then, yea much hap-
 pie should I be, might I be
 counted worthie to sing those
 songs, and to wait on my King,
 my God, and my Captaine; to
 behold

behold him in his glorie, according as he hath promised, saying^l, Father, I wil that they whome thou hast giuen me, be with me euen where I am, that they may behold my glorie, which I had with thee, before the foundation of the world.

☐ Iohn. 12, And in another place^m, If anie
verse. 26. mā serue me, let him folow me;
for where I am, there shal also

☐ Iohn. 14, my seruant be. And againeⁿ,
verse. 21. He that loueth me, shal be
loued of my father, and
I wil loue him, and
wil shewe mine
owne selfe to
him.



Chap. 25.

*A Psalm, concerning the
glorie of Paradise, paraphrast-
icallie made v. on the words of
Saint Augustine.*

VNto the net of life endles,
My soue, ah drie, my soule doth thirst.

Wherem it lies in great distress,

The flesh hir gaile she would haue birst,

She stirs, she strines, she sues amaine,

Her countrie to enioie againe.

Her present case while she doth rourne,

Subject to grieffe, she thinks vpon

The glorious state she had before,

Which now through sinne is quite igon.

The euils wherein we be tost,

Bring into mind the blisse we lost.

For who can tel what icie it is ^a,

^a 1 Cor. 2, 9.

For to enioie the suerai ne peace ^b?

^b Phil. 4, 7.

Where the foundations of houses

With pretious stones ^c rise and encrease!

^c Reu. 21, 19.

With gold the rooves are al set out:

With gold the parlors shine about.

Of iewels onlie pretious,

This goodlie buildin rected was:

The streete whereof is glorious,

Paued with gold as shining glas ^d.

^d Reu. 21, 21

There is no slime, there is no lane:

There is no sicknes for to paine ^e.

^e Reu. 21, 4.

No

No winter cold, no sommer hot,
 At no time there do men annoie.
 Fresh roases alwaie may be got,
 The spring alwaie men there enioie.
 The saffron red, the lilies white,
 The balme giueth sent men to delight.
 The fields are fresh, the seede doth spring,
 With honie sweete the riuers flowe.
 The pleasant odors comfort bring,
 And sauors good from spices go.
 The apples alwaie hang on tree,
 And euermore the woods greene bee.
 The Moone doth rise ne yet decline,
 Nor stars, nor sunne do alter race,
 The Lambe continualie doth shine
 In that same towne and blessed place.

f Reu. 22, 5. There is no time, nor anie night,
 But euermore the daie is bright.

e Matt. 13, As doth the sunne & euene they do so,
 verse. 34 After the triumph mutualie,
 They sing together on a rowe,
 And make report with harts al glad,
 Of euerie fight which they haue had.
 Th are freed from sinne, and rid from strife
 Of blood and sprite: the flesh and eke
 The mind enioie the spiritual life,
 And each one thing do thinke and seeke.
 Thers none offences to molest,
 They nor possessing perfect rest.
 Ful gladlie they do mention make,
 Being rid from charge of former case,

And

And comfort much they alwaie take,
Of pleasant truth seeing the face^h.

1 Reu. 22, 4

Hence liuelie ioie from liuing spring:

Thence being rid they skip and sing.

They noble, strong, they iocund are,

From troubles now they be set free.

The healthful there right wel doe fare:

And youth dreads nought old age to see.

Hence too & thence they spring, & last:

For frailtie now is gone and past.

Their state diuine doth vp swalowe,

The mightie force of death so fel.

God knowing al things they which knowe,

Al other things must knowe right wel.

For ech mans hart to ech mans sight

Is ope. In one they do delight.

One thing they loath, one thing they like,

Their harts, and mind, and wil are one:

Albe they are not crownd alike,

For those good deeds which they haue done.

Loue worketh so that each mans blis,

To al men due, and common is.

The Eagles meete where carcase liesⁱ.

i Matth. 24,
verse. 28.

That holie soules with Angels good,

May be remued in the skies:

In euery place they eate one food,

They filled are, & yet do crane. (haue.

They would those things the which they

Yet loath they nought: though ful they be.

Their hunger doth them moue nothing.

They eate and that ful greedilie:

And eating pricks them to eating.

The

The pleasant songs expel sad feares,
 And organe pipes doe please the eares.
 Due praise they yeeld vnto the King,
 Through whom they doe triumph in blis.
 O happie soule is such, seeing
 Before the Lord as presents is,
 And from his face with looks full bold,
 How earth is ruled doth behold!
 And how the Stars, the Sunne, and Moone,
 With Planets at their place doe keepe!
 After my sight, O let me soone
 Approach vnto this fellowship.
 O Christ, my sate due thou regard,
 Of strivers who are the reward.
 And make me so receaue a part
 Of that same blis which they possesse.
 Giue strength that with courageous hart,
 I may endure the fight easelesse.
 That battel fought, I then may find
 Long rest, thee Christ, euen to my mind.
 Amen.

Chap. 26.

The praise which the soule con-
 tinualie doth ascribe vnto God,
 through the contemplation of
 his supernal bles-
 sednes.

Psal. 103, 4.



MY soule, praise thou y
 Lord^a, and al that is
 within me, praise his
 holie

holie Name.

My soule, praise thou the Lord, Psalm 103, 2.
and forget not al his benefits.

Praise y Lord, al ye his works, 22.
in al places of his dominion: my
soule praise thou the Lord.

Praise we the Lord, whom An- b Rev. 7, 11.
gels praise^b, dominions adore^c, 12.
powers doe reuerence; to whom c Phil. 2, 9.
the Cherubims, and Seraphims 10.
continuahe do crie^d, Holie, Ho-
lie, Holic. d Esai. 6, 3.

Ioine we therefore our voices
to the voices of the holie An-
gels; and according to our a-
bilitie, let vs praise the GOD
which we both haue. For they,
whose eies euermore bee fixed
vpon the Lord, whom they be-
hold not through a glasse dark- e 1. Cor. 13,
lie^e but face vnto face; they doe verse. 12.
most purelie and without cea-
sing praise the Lord.

But who can, yea so much as
in thought comprehend, much
lesse

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lesse in words expresse, what an
infinitt multitude of those blef-
fed spirits, and celestial powers
are in the presence of the Lord
God almightie ! Or what conti-
nual ioie they receaue by the
sight of God ! what euerlasting
mirth ! what heate of loue, not
to their griefe, but to their dele-
ctation ! what a desire is in them
of the sight of God with satietie,
& a satietie with desire, in whom
neither desire ingendreth griefe,
nor satietie bringeth loathing !
How blessed they are by clea-
uing to thy soueraigne blessed-
nes ! How they be made light,
ioined to the true light ! Finalie,
alwaie beholding the vnchan-
geable Trinitie, they be conuer-
ted into an vnchangable nature.

But when shal we be able to
comprehend the glorious con-
dition of the Angels ; when we
are not able to search out the
nature

nature of our owne soules!

What is this thing which can quicken the flesh; and yet voluntarilie can not bind it selfe to holie cogitations! what kind of thing is this which is so strong, and yet so weake; so smal, and yet so mightie, that it searcheth out the secrets of God, and beholdeth celestial things; which for mans behoofe is wel knowne to haue, through sharpenes of wit, inuented the knowledge of manie sciences? what kind of thing is this then which knoweth so much of other things, and yet is vtterlie ignorant how it selfe was made?

For although much be spoken doubtfullie of some, concerning the beginning of the soule: yet we find how it is a certaine intellectual spirit made through the power of the Creator; liuing cuerlastingly in her kind; quickening

kening the mortal bodie which it sustaineth; subiect to alteration; prone to forgetfulnes; which feare manie times troubleth, and mirth puffeth vp.

^fGen. 1, 1.

2, &c.

Iohn. 1, 1.

2.

Hcb. 1, 1.

2.

3. 1. Kin. 8, 27

O strange thing, most woor-
thie to be woondred at! Of God
the Creator of al things^f, who is
incomprehensible^g, and vnut-
terable, al doubtfulnes laïd a-
part, we reade great things and
verie maruelous, we speake, and
write also: yet whatsoeuer we
saie, either of Angels, or of the
soules of men, we can not so ea-
sily approue the same.

But omit we these things, and
mount we; leaue we, and ouer-
passe we whatsoeuer is created;
and let vs direct the eies of our
faith vpon him who hath made
al things.

Wherefore I wil make degrees
of ascension in mine hart; and
therby mount vp vnto my soules
and

and by my soule and vnderstanding ascend vnto my Lord, who abideth aboue ouer mine head.

Let whatsoeuer is either visible seene, or spiritualie imagined, with a strong hand be far awaye remoued from the sight of mine hart & mind: onlie let the pure vnderstanding, going on plainlie, attaine swiftlie vnto him who is the Creator both of Angels^h, and of soulesⁱ, and of al things beside^k.

^b Psa. 148, 1.

2.

5.

ⁱ Gen. 1, 26.

27.

¹ Cor. 11, 7.

Col. 3, 10.

^k Gen. 1, 1.

2.

3, &c.

Heb. 1, 3

Blessed is that mind which forsaketh base things belowe; and seeketh after hie things; which maketh a nest in the rocke, and from the high cliffe with Eagles eies beholdeth the Sonne of righteousness.

For nothing is so goodlie, and so comfortable, as with the sight of the mind, and desire of hart to behold the verie Lord alone; and after a maruelous manner

1. Tim. 3, 17

inuisiblie to behold the inuisible¹: and so to taste another, not this sweetenes; and to see another, not this light.

Because this light, which is enclosed in a place, is ended by time, and changed by the interruption of nights, and is common with vs to wormes and beasts; and, to saie the truth, in comparison of that soueraigne light, can not be called light indeede, but night rather.

Chap. 27.

What it is to hold, and to behold God in part; and how we are to conceive of God.



AND although that soueraigne and vncchangable essence, that true light, that lasting light, that light of Angels can be scene of none in this life (for that preeminence is reserved

serued for the Saints in celestial glorie :) yet firmelie to beleuee, and to vnderstand, & to marke, and zealouslie to couet for the same, is after a sort to hold, and to behold the same.

Let the voice therefore sound about the Angels; and let man with an intentiue mind behold God, and praise him with words as wel as he can.

For it is meete that the creature doe praise his Creator. Because he hath made vs to praise him^a, who standeth not in need of our praise. ^a Esai. 43, 7.

And he is an incōprehensible virtue, wanting naught^b: great is our Lord God and al sufficient to himselfe, great also is his power, his wisdom is infinit^c. Great is our Lord GOD, and much to be praised^d. ^b 2. Mac. 14, verse. 35. ^c Psal. 147, 5. ^d 1. Chro. 16 verse. 25. Psal. 48, 2. Psal. 96, 4.

Him therefore let the mind loue^e, the tongue praise, y hand ^e Deut. 6, 5. Matt. 22, 37
f. 2. write;

write; and in these holie cogitations let the faithful soule wholie exercise her selfe.

With these pleasant iunkates
 of celestial contemplation let
 the zealous man, and the behol-
 der of heauenlie matters refresh
 himselfe daie by daie, that be-
 ing fattened with this celestial
 foode, he may crie with a great
 voice, he may crie from his hart
 roote, with gladnes he may crie,
 and with a most earnest desire
 of the mind, saie on this wise.

Chap.28.

A praier expressing the manifold properties of God.

12, &c.
 1 Psal. 24, 8.
 Esai. 26, 4.
 1 Psal. 90, 1.
 2, &c.
 Psal. 102, 25.
 26.
 27.
 1 Psal. 139, 7.
 8, &c.



Most hie^a, most ho-
 lie^b, most mightie^c,
 mosste merciful^d,
 most righteous^e,
 most secret^f, present^g, beutiful^h,
 and most strong Godⁱ;
 Stable^k, incomprehensible^l,
 inuifi-

inuisible^m, yet beholding al thingsⁿ; immutable^o, yet altering al things^p; immortal^q, vnplaced^r, vnmeasured^f, vncomprehended^c, without end^u;

Inestimable^x, vnutterable^y, wonderfull^z, vnmooueable, moouing al things^a, vnsearchable^b, vnspakeable, feareful and terrible^c, to bee honored^d, seruued^e, worshipped^f, and reuerenced;

Neuer yong and neuer old^g; renuing al things^h; rooting out the houses of the proud, yet marke they not so much:

Alwaies workingⁱ, and yet euer at rest; gathering and yet neuer wanting; bearing-vp al things^k and yet not burdened; filling al things^l and yet not included; the creator^m, protector, nourisherⁿ, and maintainer of al things:

^m 1. Tim. 1, 17

ⁿ Ecc. 23, 19

30.

^o Mal. 3, 6.

^p Ps. 102, 25.

26.

^q 1. Tim. 6,

verse. 16.

^r Job. 23, 8.

9, &c.

^s Bar. 3, 24

25.

^c Ps. 139, 7.

8, &c.

^u Lam. 3, 19

Dan. 6, 26.

^x Exo. 15, 11

^y Job. 11, 7.

^z Ps. 139, 6.

^a Ps. 102, 24

23, &c.

^b Ro. 11, 33.

^d Deu. 7, 21.

Nehem. 1, 5.

^d Mal. 1, 6.

^e Psal. 33, 8.

^f Deut. 6, 13.

Matth. 4, 10.

^g Psal. 90, 1.

2, &c.

Ps. 102, 25.

26.

27.

^h Wis. 7, 27.

ⁱ Iohn. 5, 17

^k Heb. 1, 3.

^l Ecc. 23, 18, 19. ^m Gen. 1, 1, 2, &c. Iudi. 9, 12. ⁿ Ps. 104, 27, 28

a Luk. 15, 4. Seeking °, when thou lackest
 5, & c. naught; louing^p, yet not infla-
 p Wis. 11, 23 med; ielous^q, and yet vnmoo-
 q Exo. 20, 5 ued; thou repentest^r, and yet art
 Esaie. 9, 7. not greued; thou art angrie^f,
 r Gen. 6, 6. and yet not disquieted;
 7.

Jerem. 26, 3 Thou changest thy works^t,
 f Psal. 79, 5. but not thy counsel^u; thou re-
 t Wil. 7, 27. ceauest what thou findest not,
 2. Pet. 3, 6. and neuer loasedst:
 7.
 s Psal. 33, 11.

Thou art neuer poore, yet art
 thou glad when thou gettest; at
 no time couetous, yet exactest
 vsurie:

s 1. Cor. 4, Manie are bountiful to binde
 verse. 7. thee vnto them; yet who hath
 Jam. 1, 17. aught which is not thine^x?
 7 Matth. 18,

verse. 23. Thou paiest debts, owing
 27, & c. naught; thou forgiuest debts^y,
 35. and yet forgoest nothing:
 7 1. Tim. 6,

verse. 13. Thou quickenest al things^z;
 a Iohn. 1, 1. thou hast created al things^a,
 3. thou art euerie-where^b, and e-
 Hebr. 1, 1. uerie-where whole:
 b Eccles. 16,

verse. 18.

19. Thou maist be vnderstoode,
 but

but not seene ^c; and art no ^c 1. Tim. 1.
where wanting ^d; yet art thou ^d verse. 17.
far from the cogitations of the ^d Psal. 139.
wicked ^c: ^d verse. 7.
8, &c.

^c Pro. 15, 29.

There art thou, where thou seemest not to be; for where thou art not to shew fauour, thou art to execute vengeance:

Thou touchest al things, yet not al alike; for somethings thou touchest, that they may onlie be, and not liue, perceauē, and discernē:

Some things thou touchest that they may liue, and haue sense, but not discernē:

And somethings also thou touchest, that they may be, and perceauē, and discernē too:

And although at no time thou art vnlike to thy selfe; yet touchest thou diuers things diuerslie:

Thou art present alwaies euē-riewhere; yet art thou hardlie to

^fPsa. 50, 9. We folow thee standing, yet
^{10.} can we not lay hold vpon thee :
^{11.} Thou possessest al things ^f;
^{12.} fillest al things ^g; compassest al
^gPsal. 139, 7. things ; ouerpassest al things ;
^{8, &c.} and bearest vp al things ^h :
^hHebr. 3.

And yet thou bearest not of
one part, and of another art o-
uerpassed ; neither of one part
fillest thou, and of another com-
passest : but in compassing thou
fillest, and filling compassest ; in
bearing thou ouerpassest, and in
ouerpassing bearest : Againe,
ⁱEsa. 54, 13. thou teachest the harts of the
^{Iohn. 6, 45.} faithfull ⁱ, without noise of
words :

Thou reachest from one end to
^kWisd. 8, 1. another mightilie ^k, and come-
lie dost thou order al things :

^lPsal. 102, Thou art neither enlarged by
^{verse.} 24. places, nor changed by time ^l :
^{26.} Neither is there anie recess,
^{27.} or access vnto thee, but thou
dwel-

dwellst in the light that none
can attaine vnto ^m, whome ne-
uer man sawe, neither can see:

^m 1. Tim. 6,
verse. 16.

Abiding in thy selfe quiet,
thou goest about the whole
world, euerie-where, being al-
together al whole euerie-where.

For thou canst neither be cut
nor diuided, because thou art
trulie one ⁿ; nor yet be brought
in parts, in as much as al whole
thou keepest the whole, fillest
the whole, lightenest and pos-
sessesst the whole.

ⁿ Deut. 6, 4
Mala. 2, 10.

The bottomles deapth of this
mysterie neither the minde of
man can conceaue, nor the
tongue of orators expresse, nor
the most learned bookes in anie
librarie make euident. Were
the whole world replenished
with bookes, yet could not thine
vnspeakeable knowledge be
vttered, because thou art in-
deede vnutterable: thou canst

f. 5.

by

by no meanes be either written
or concluded, being the foun-
taine of Gods heauenlie light,
and the sunne of eternal bright-
nes.

For thou art great without
quantitie, and therfore vnmea-
surable; good without qualitie,
and therefore in deede and so-
ueraignlie good; yea, to say the
truth, there is none good but
thou alone °, whose wil is a
worke, & whose wil is abilitie:
Who hast of nothing created
al things P; the which thou ma-
dest, euen onlie because thou
wouldest:

° Matth. 19,
verse. 16.

Mar. 10, 17.
Luk. 18, 18.

P Gen. 1, 1.
2, & c.

Hebr. 1, 1.

2.

Who possessest al thy crea-
tures without anie lacke; go-
uernest them without labor; &
rulest them without paine: for
there is nothing either of things
on high, or of things below, that
can disturbe the order of thy
gouernement:

Who

Who art in al places without
anie place ; and containest al
things without enclosure ; and
remainest euerie-where ⁹ with-
out seate, or motion :

⁹ Eccle. 23,
verse. 18.
19.
20.

Who neither art the author of
sinne ^r, (which thing onlie thou
canst not do ^t, who canst do al
things ^t) neither hast thou bin
sorie for aught which thou hast
done ; neither art thou distur-
bed with anie commotion of
the mind, nor hast anie losse by
the destruction of the whole
world :

^r Eccle. 15,
verse. 20.
^t Psal. 11, 5.
6.
7.

^t Exod. 6, 3.
Gen. 35, 11.
^u Psal. 5, 4
5.
6.
Rom. 6, 18.
17, &c.

^z Eccle. 15,
verse. 20.

^y Rom. 3, 4.
1. Ioh. 1, 10.

^z Psal. 117, 2.

^a Gen. 1, 26.

27.

Psal. 100, 3.

^b Dan. 9, 4.

5.

6, &c.

^c Psal. 103, 1.

3.

3.

4, &c.

^d Exo 20, 3.

4.

5.

By whose goodnes we were
created ^a ; by whose iustice we
are punished ^b ; by whose mer-
cie we are saued ^c .

For wee are to worship in
steed of God nothing ^d, be it ce-
lestial,

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lestial, or of the substance of the
fire, or earthlie, or else howsoe-
uer sensible.

^eExo. 3, 14. For thou art what thou art ^e,
^fMal. 3, 6. and changest not ^f. To whome
chiefly belongs that which the
Greekes cal *On*, the Latins *Ens*,
because thou art alway the same
^gPs. 102, 27 ^g, and thy yeeres shal not faile.

These, & much mo things haue
I learned of the holie mother the
^hGal. 4, 26. Church ^h, whereof through thy
grace I am made a member.

Of her haue I learned how
ⁱPs. 86, 10. thou the alone ⁱ, and true God ^k,
^lEsa. 37, 16. both hast no bodie ^l, and also
^mIoh. 17, 3. art vnsubiect to passions; and
ⁿ1 The. 1, 9. how nothing of thy substance
^oIoh. 4, 24. or nature is anie waie violable,
or changeable, or compounded,
or created: and therefore cer-
taine it is, how thou canst nei-
ther be perceaued by anie bo-
^p1 Tim. 1, dilie eies ^m, nor could cuer be
verse. 17. seene in thy proper nature of a-
nie

nie mortal manⁿ.

ⁿIoh. 1, 18.

For hence it may euidentlie
be gathered, that where Angels
do now behold thee: there we
also after this life shal see thee^o.

^oReu. 22, 4.

Naie, the verie Angels neither
are able to see thee as thou art
in thy selfe.

Naie, to conclude, the almighty
Trinitie is knowne to none,
but to thy selfe onlie.

Chap. 29.

*Of the vnitie of persons, and
pluralitie in God.*



And thou an vnitie
of the God-head,
through the plurali-
tie of persons mani-
fold, art in number infinite, and
therefore measurablie vnmea-
surable, and waightilie vnwai-
able.

For we acknowledge no be-
ginning of the soueraigne good-
nes,

1. Cor. 4. 7.

1am. 1, 17.

nes, the which thou art; of
whome, through whome, in
whome al things; but through
participation thereof we saie al
good things are ^a.

For thy diuine essence hath
alwaies bin, and yet is without
matter; although it lacke no
forme, to wit, informed, the
forme of formes, the most wel-
formed forme, the which while
thou imprintest as a seale to e-
uerie particular thing, thou
makest them doubtles to differ
from thy selfe without anie ei-
ther of your augmenting, or di-
minishing; but whatsoeuer is in
the world, it is thy creature ^b.

o Iohn. 1, 1.

Hebr. 1,

1.

2.

O simple Trinitie, and triple
vnitie, God, whose almightines
both possesseth, and ruleth, and
replenisheth al things which
thou hast created.

Neither in saieng how thou
fillest al things, meane we that
they

they conteine thee, but rather
 that thou conteineſt them; nei-
 ther by partes filleſt thou al
 things; nor yet may it be thou-
 ght, that euerie thing, according
 to the greatnes of the portion it
 hath, receaueth thee, that is, the
 greateſt thing more, and the
 ſmalleſt thing leſſe: thou rather
 being in al things, or more tru-
 lie al things in thee^c, whoſe om-
 nipotencie includeth al things;
 neither can anie man finde a
 waie to eſcape thy power^d.

^c A&. 17, 28.

^d Pſa 139, 7.
8, &c.

For whoſocuer hath not thy
 fauor, can by no meanes auoide
 thy diſpleaſure, as it is written^e,
 Neither from the Eaſt, nor from
 the Weaſt, nor from the South,
 but God is the Iudge: and a-
 gaine^f, Whither ſhal I go from
 thy ſpirit, or whither ſhal I go
 from thy preſence?

^e Pſal. 75, 6.
7.

^f Pſa 139, 7.
8, &c.

The immenſitie of thy diuine
 greatnes is this, that we knowe
 thee

thee to be within al things, not as included; and without al things, yet not as excluded. And therefore thou art within, y^e thou maist containe al; and therefore without, that al things may be comprehended within the immensitie of thy circumscribed greatnes.

So then by that thou art within, thou art knowne to be a Creator; by that thou art without, we perceaue how thou art the gouernor of al things.

And leaft al things which are created, might be without thee, thou art within, and without, that al things may be included of thee, not by local greatnes, but by thy mightie presence,

8 Eccle. 25,
verse. 18.

Eccl. 23, 18.

19.

20.

who art euerie-where present, and al things present before thee & : although some vnderstand these things, yet some do not.

The

The vnitie then of thine inseparable nature, cannot haue separable persons; because as thou art a trinitie in vnitie, and a vnitie in trinitie, so can you not haue a separation of persons.

Sometime indeede those persons are particularlie named ^h, but so thou wouldest, ô God the Trinitie, declare thy selfe inseparable in persons; that there is no name in anie one person, but may be referred vnto another, according to the rule of relation.

^h Mat. 3, 16.

^{17.}

1. Iohn. 5, 7.

As the Father vnto the Sonne, and the Sonne vnto the Father; so hath the Sonne true relation both vnto the Father and the Sonne.

Also those names which signifie either your substance, ô God, or person, or power, or essence, or els what, which properlie

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perlie is caled God, do equalie
agree to al the persons : as great
God, almightie, eternal, and ge-
neralie al things, which natu-
ralie are spoken of God.

So that there is no name of
nature, which so may agree vn-
to thee God the Father, but the
same also may fitlie be referred
vnto the Sonne, & holie Ghost.

We saie how thou the Father
art naturalie God, so is the
Sonne naturalie God, and the
holie Ghost naturalie; and yet
not three Gods, but one God
naturalie, y^e Father, the Sonne,
and the holie Ghost.

And therefore, o God holie
Trinitie, in persons thou art in-
separable, in sense are they to
be vnderstood, though in sound
you haue separable names : for
you receaue no plural number
in the names of nature.

For hereby is it declared, how
the

the persons in the holie Trinitie, which is oneⁱ, verie God^k, can not bee diuided : for that the name of euerie person, respecteth alwaie another person.

1 Psa. 86, 10.

Esaie. 37, 16.

20.

k Iohn. 17, 3

1. Thes. 1, 9.

If I saie the Father, I point vn- to the Sonne ; if I name the Sonne, I presuppose a Father ; if I mention the holie spirit, I must necessarilie vnderstand of whom he is the Spirit, namelie of the Father and of the Sonne.

For this is the true faith, proceeding from sound doctrine : this vndoubtedlie is the catho- like and right faith, which God of his goodnes hath taught me in the bosome of the mother Church^l.

1 Gal. 4, 26.

Chap. 30.

*A zealous praier vnto the
blessed Trinitie.*



Herefore, ô Lord, my
faith, which thou hast
giuen me to my salua-
tion,

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tion, calleth vnto thee.

^a Rom. 1, 17. For the faithful soule liueth by
^b 1. Cor. 13, faith ^a: he enioieth in hope ^b,
verse. 12.
13. which one daie he shal behold
in thee.

O my God, vnto thee crieth
my pure conscience, and the
sweete loue of my faith, which,
the darknes of ignorance being
driuen awaie, thou hast brought
vnto y knowledge of the truth;
which also thou hast plucked
from the foolish bitternes of this
world, and made comfortable
and pleasant to me through thy
sweete loue.

Vnto thee, ô blessed Trinitie,
doth the cleere voice, and syn-
cere loue of my faith cal, the
which, nourishing the same from
the cradle, thou hast inlightened
alwaie by the light of thy grace;
and confirmed mightilie in me
through the instructions of our
mother the Church.

Vnto

Vnto thee, doe I cal, ô happie,
and blessed, and glorious, and
single Trinitie, Father ^c, and
Sonne ^d, and holic Ghost ^e.

^c Mat. 11, 25
Mark. 13, 32
^d Iohn. 3, 16
18.

God ^f, Lord ^g, and Comforter ^h: loue, grace, and communion ⁱ: the begetter ^k, the begotten ^l, the renuer ^m:

¹ Iohn. 4, 3.
^e 2. Cor. 13,
verse. 13.

The verie light of the verie
light ⁿ, the verie illumination:

¹ Iohn. 5, 7.
^f Dent. 6, 4.
¹ Tim. 1, 17.
^g Dent. 6, 13
Matth. 4, 10.
^h Ioh. 14, 16.
17.

The spring, the flud, and the
watering:

ⁱ 2. Cor. 13,
verse. 13.

Of one, al; through one, al;
in one, al things:

^k Heb. 1, 5.
¹ Act. 13, 33.
^m Titus. 3, 5

Of whom ^o, through whom, in
whom are al things:

ⁿ Iohn. 1, 4.
5.
9.

The liuing life, the life from
the liuing, the quickener of such
as liue ^p.

^o Act. 17, 28.

^p Iohn. 5, 21
¹ Tim. 6, 13.

One of himselfe; one of one;
one of two:

A Being of himselfe; a Being
of another; a Being from both:

^q 1. Ioh. 5, 9.
10.

The Father is true ^q, the Sonne
truth ^r, & the holic Ghost truth ⁱ:

^r Iohn. 14, 6
ⁱ 1. Iohn. 5, 6

So

So that the Father, the Word,
 1. Iohn. 5, 7 and the Comforter, are one es-
 sence^t, one power, one good-
 nes, & one blessednes; of whom,
 through whom, and in whom
 are al things blessed, whatsoeuer
 things are blessed.

Chap. 31.

*How that God is the true, and
 the soueraigne life.*



2 Act. 17, 28

God, the true and
 the soueraigne life;
 of whom, through
 whom, & in whom
 al things doe liue^a, whatsoeuer
 things do liue trulie, and in hap-
 pie state :

1 Iam. 1, 17.

O God, euen goodnes and
 goodlines; frō whom^b, through
 whom, and in whom are al good
 and goodlie things, which are
 good and goodlie :

God, whose faith quickeneth,
 hope creēteth, and loue linketh
 vs :

God,

God, who hast commanded vs ^c Matt. 7, 7. to praise vnto thee ^c; and makest thy selfe to be found; and openest to him which knocketh:

God, whom none forgoeth but the deceaued; none seeketh but ^d Ioh. 6, 44. the admonished ^d; and no man ^e Matt. 5, 8. findeth, but the purged ^c:

God, whom to knowe is life ^f; ^f Iohn. 17, 3. whom to serue is to raigne; and whome to loue is the saluation and ioie of the soule:

Thee, both with my lips, and with mine hart, and with al my strength, I doe praise, blesse, and worship; to thy clemencie and goodnes I doe yeeld humble thanks for al thy benefits, and to thy Maiestie doe I sing, Holie, Holie, Holie ^g Esai. 6, 3.

O blessed Trinitie, I beseech thee, vouchsafe to come into me, and to make me a meete temple for thine holines.

I doe praie the Father through
the

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the Sonne ; I praie the Sonne
through the Father ; I praie the
holie Spirit by the Father and
the Sonne, that al wickednes
may be set far-awaie fro me;
and that al the holie virtues
may be implanted within me.

O infinit GOD, of whome,
through whom, and in whom
^{1 Col. 1, 16.} are al things made, both visible
and inuifible^h, which encloseth
thine outward works, and filleth
thine inward ; gouernest them
^{1 Heb. 1, 3.} aboue, & bearest them belowe,
^{1 Psa. 100, 3.} keepe mee the worke of thine
^{Psal. 119, 73.} hands^k, which trust in thee, and
hope onlie in thy mercie. Keepe
me, I beseech thee, both here
and euerie-where ; now and al-
waie ; within and without ; be-
fore and behind ; aboue and be-
neath ; round-about, so that there
be no place for the snares of the
enimie against me.

^{1 Gen. 35, 11}
^{Psal. 115, 3.}
^{Reuel. 11, 17}

Thou art God almightie^l, the
keeper

keeper and protector of al that ^m Psal. 18, 30
trust in thee ^m; without whom
none is in safetie, no man is free
from danger.

Thou art God, and beside thee ⁿ Deu. 4, 39
there is none other ⁿ, either in ^{Psal. 86, 10.}
heauen aboue, or in earth be-
lowe; which doest great things ^o Iob. 5, 9.
and vnsearchable ^o, and marue-
lous things without number.

Meete is it that thou be prai-
sed, that thou be honored, that
thou be magnified with com-
mendations:

To thee the whole troupe of
Angels; to thee the heauens and
al the powers do sing, and con-
tinualie yeeld praises, as crea-
tures to the Creator, seruants
to the Lord, fouldiers to their
King:

Euerie creature doth extol,
and euerie soule doth glorifie
thee the holie, and vndiuided
Trinitie.

Chap. 32.

*A fourme of thankesgi-
uing vnto God.*

^a Song of 7
three chil-
dren. ver. 87
86.



O thee the holie
and humble men of
hart ^a; to thee the
spirits and soules of
the righteous; to thee doe al the
supernal citizens, together with
al the orders of blessed spirits,
yeeld humble praise, and glorie,
and exalt thee aboue al things
for euer.

O Lord, gloriouslie and ho-
norable do those heauenlie ci-
tizens adorne thee with praises.
Man also, the most excellent a-
mong thy creatures, doth mag-
nifie thee.

Yea and I too a miserable sin-
ner doe exceedinglie desire to
praise thee; & greatlie do I loue
to loue thee aboue al things.

^b Psa. 7. 1.

^c Psa. 42, 8.

O my God ^b, my life ^c, my
strength,

strength^d, and my praise^e, giue
me grace to praise thee.

^d Psa. 118, 1.

2.

^e Psa. 118, 14

Esaie. 12, 2.

Put thy light in mine hart, and
thy word into my mouth; that
both mine hart may thinke vp-
on thy glorie, and my tongue
sing out thy praises euerie daie^f.

^f Psa. 71, 8.

But forsomuch as praise is not
seemelie in the mouth of a sin-
ner^g, and I am a man of pollu-
ted lips^h: purge mine hart, I be-
seech thee, from al iniquitieⁱ;
sanctifie mee both within and
without, ô almightie sanctifier,
and make me woorthie to sound
forth thy praise.

^g Ecc. 15, 9.

^h Esaie. 6, 5.

ⁱ Psa. 51, 7.
8.

Receauie in good part from the
hand of the hart, and from the
loue of the mind, recciue, I praie
thee, the sacrifice of my lips, and
let it be acceptable in thy sight,
and ascend-vp vnto thee like a
sweete smelling sauor.

Let thine holie memorie, and
thy blessed sweetenes possesse

g. 2.

my

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my whole soule, and raviſh me
with deſire of inuiſible things.

Let my ſoule, I beſeech thee,
paſſe from viſible vnto inuiſi-
ble; from terreſtrial vnto hea-
uenlic; vnto eternal from tran-
ſitorie things; let it paſſe I ſaie,
and ſee thy woonderful viſion.

• Pſal. 117, 2. O eternal veritie^k, & true cha-
• 1. Iohn. 4, 8 ritie^l, and deere eternitie^m, thou
9. art my Godⁿ, vnto thee doe I
• 1. Tim. 1, ſigh, after thee doe I couet, on
verſe. 17. thee doe I thinke, vnto thee doe
• Pſa. 31, 14. I deſire to come night and daie:
who ſo knoweth thee, knowes
• Iohn. 14, 6 the truth^o, knowes eternitie.

Thou, ô truth, beareſt the
preeminence aboue al things,
whom we ſhal behold euen as
P 1. Ioh. 3, 2. thou art P, when as this blind
and mortal life is paſſed-awaie;
wherein it is ſaid vnto vs, Where
• Pſa. 42, 3. is thy God^q? And I ſaie, Thou
• Pſal. 31, 14. art my God^r.

Somewhat I breath after thee,
when

when I powre-out my soule vpon thee in the voice of ioie and confession, as one that maketh good-cheere, and kepeth a feast, and as yet is pensive, because it slideth-backe, and becomineth a deepe, or more truelie perceaueth it selfe as yet to be a verie deepe indeede.

My faith, which thou hast inflamed in the night before my feete, saith to it, Why art thou cast downe, my soule¹; and why art thou disquieted within me? Wait on God; his word is a lanterne vnto my feete². Wait and perseuere, vntil the night, euen the mother of the wicked, be gone-awaie; vntil the wrath of God, whose children we sometime were³, be passed-awaie.

For we haue bin ere-this darknes⁴, vntil this streame of waters flowe-awaie, we carrie yet the remnants in the bodie dead

in respect of sinne, vntil the daie doe rise, and shadowes depart; wait on God, in the morning I shal stand before him, and behold, and alwaies praise him.

^y Psal. 5, 3. In the morning I wil direct me vnto thee ^y, and behold the health of my countenance, euen my God, who shal quicken our mortal bodies ^z, because of the ^a Eph. 5, 8. Spirit dwelling in vs, that now we may be light ^a, while yet we are saued by hope ^b, and are the children of light, and the children of the daie ^c, not of the night, neither of darknes.

^d Eph. 5, 8. For we were once darknes ^d, but are now light in the Lord, ^e 1. Cor. 13, verie. 12. and yet through faith ^e, not as ^{13.} we shal be. Hope that is seene is ^f Rom. 8, 24 none hope ^f.

O Lord, that immortal people of thine Angels doe praise thee; and the celestial powers ^g Esaie. 6, 1. 2. doe magnifie thy Name ^g, who haue

haue no neede either to reade
this our scripture, or to knowe
thee the holie & single Trinitie.

For they alwaies behold thy
face^h, where they reade without ^{h Matt. 18,}
syllables of time, what thine e- ^{verse. 10.}

ternal pleasure is : they reade,
they choose, and they loue; yea,
alwaies they reade, and what
they reade, they forget not.

By choosing, and louing, they
reade this constancie of thy
counsel, and their booke shal at
no time be shut and folded, be-
cause thy selfe art, and wilt e-
uerlastingly be this to them.

O much blessed are those
heauenlie powers, that can reli-
giouſlie and purelie with an ex-
ceeding delight and vnspeake-
able ioie magnifie thee with
praises!

Thence they praise, whence
they reioice, forſomuch as al-
waies they behold that which

offereth them continual occasion both to praise, and reioice.

But we, pressed downe with the waight of flesh ⁱ, and placed far awaie from thy countenance ^k in this exile ^l, and distracted through varieties of the world, we alas, are not able worthilie to praise thee; through faith we praise thee, not of perfect knowledge ^m.

But those Angelical spirits praise thee of knowledge ⁿ, not through faith: for our flesh is the cause, why we praise thee otherwise than they do.

Notwithstanding, albeit we sing praises to thee after diuers sorts, yet thou art but one God ^o, creator of al things ^p, to whom is offered the sacrifice of praise both in heauen and in earth, but one day we shal come vnto their companie, with whom alwaies we shal see thee ^q, and praise

ⁱ Wis. 9, 15.

^k 1. Cor. 13, verse. 12.

^l Heb. 11, 13. 14, & c.

^m 1. Pet. 2, 11.

ⁿ 1. Cor. 13, verse. 12.

13.

^o Matth. 18, verse. 10.

^p Deut. 6, 4.

Mala. 2, 10.

^q Gen. 1, 1.

2, & c.

Iohn. 1, 1.

3.

Hebr. 1, 1.

2.

^q 1. Cor. 13,

verse. 12.

Reue. 22, 4.

praise thee without ceasing.

Now then, ô Lord, graunt that while I do liue in this fraile bodie, both mine hart, and my tongue, and al my bones may glorifie thee, and saie ^r, Lord, who is like vnto thee!

^r Psal. 35.
verse. 10.

Thou art God almightie ^f, whom, three in persons ^t, yet but one in ^y substance of the God-head, we serue and worship, namelie, the Father vnbegotten, the Sonne onlie begotten of the Father ^u, the holie Spirit both proceeding from, and remaining in them both, an holie and a single Trinitie, one God almightie:

^f Exod. 6, 3.
Reuel. 4, 8.
^t Matt. 3, 16.
17.
Mark. 1, 10.
11.

Which, when we were not, didest mightilie make vs ^x, and when, through our owne default, we were lost, mercifullie and marueloullie hast deliuered vs ^y.

^x Gen. 1, 26.
27.
Psal. 100, 3.
Psal. 119, 73.
^y Psal. 103, 2.
2, & c.
9.

Oh suffer vs not to prooue
g. 5. neither

10. & c.
2. Pet. 2, 24.

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neither vngrateful for so great
benefits, nor vnworthie so ma-
nifold mercies.

Vnto thee do I praie, sue, and
beseech, increase my faith, in-
crease mine hope, yea, and in-
crease my loue also.

Through that same thy good-
nes, make vs to be euermore
stable in faith ², and fruitfull in al
good workes ^a, that by a right
faith and workes agreeable vn-
to faith, we may come through
thy mercie vnto euerlasting
life, where, seeing thy perfect
and full glorie euen as it is ^b, we
may worship thy maiestie, and,
made worthie to behold thy
glorie, sing:

^b 1. Cor. 13,
verse. 12.

Reue. 22, 4.

^a Psal. 136, 1.

²,
3, & c.

^d Gal. 3, 13.

Gala. 4, 1.

², & c.

¹ Timo. 2, 6.

^c Rom. 15,
verse. 26.

¹ Cor. 6, 9.

10.

11.

Glorie to the Father which
hath made vs ^c, glorie to the
Sonne who hath redeemed vs ^d,
glorie to the holie Ghost that
hath sanctified vs ^c, glorie to the
soueraigne and single Trinitie,
whose

whose workes are vnseparable,
and whose kingdom hath none
end^f. f Reu. 11, 15.

Vnto thee belongeth al praise,
al commendation, al honor,
blessing, and loue, honor, and
power, and might be vnto thee
our God for euermore, Amen. g Reu. 7, 12.

Chap. 33.

*A complaint, that man is not
moued in hart through contem-
plation, when as the Angels, who
see God, tremble thereat.*



Pardon, ô Lord, ô
merciful God par-
don, pardon and
shewe mercie, for-
giue mine ignorance, and my
great imperfection.

O reiect me not, for that I dare
be so bold with thee, who am
thy seruant, not thy good ser-
uant, whome would I were, but
thine vnprofitable and euil, and
there-

therefore verie euil, because I
 presume without anie contriti-
 on of the hart, & fluds of teares,
 and without due reuerence and
 feare, to praise, blesse, and wor-
 ship thee our almightie ^a God,
 terrible, and much to bee fea-
 red ^b.

^a Gen. 17, 1.
 Gen. 33, 11.
 Reue. 11, 17.
^b Reu. 15, 1.

²
³

For if the Angels in honoring
 and praising thee do tremble,
 filled with a maruelous reioi-
 cing; why do not I, when I come
 into thy presence to praise thee,
 and to offer sacrifice, why do
 not I euen quake at the veie
 hart; why blush I not in coun-
 tenance, why do not I stammer
 in my speach, and why shed
 I not plentiful teares fro mine
 eies?

Alacke, I would, but I am vn-
 able, because I cannot do as I
 would. Hence it is that I mar-
 uel much with my selfe, while
 with the eies of my faith I be-
 hold

hold thee, who art verie terrible.

But who can do this without the helpe of thy grace? for it is thy mercie which doth saue vs al^c.

^c Rom. 9,

verse. 23.

24.

Rom. 11, 31.

O wretch that I am, how senseles is my soule become, that it is not much dismaied, while it standeth before God, and soundeth out his praises!

O wretch that I am, how is mine hart hardened, that mine eies do not powre out euen floods of teares, while I fellowe seruant reason before my Lord^d; a man with God^e; a creature with the Creator^f; I who am made of the slime of the earth^g, with him who hath created al things of nothing^h!

^d Mal. 1, 6.

^e Exo. 20, 1.

2.

3, &c.

^f Psa. 100, 3.

^g Gen. 1, 26.

27.

^h Hebr. 1, 1.

2.

Iohn. 1, 1.

3.

Behold, o my Lord, I place my selfe before thine eies, and what I thinke secretlie of my selfe in mine hart, I make others

But, ô God, who art rich in
ⁱ Ephe. 2, 4. mercie ⁱ, and liberal in thy re-
wards, giue me of thy riches,
that through them I may serue
thee. For none otherwise can
^k Iam. 1, 17. we either serue, or please thee,
but of thy gift ^k; pierce, I be-
seech thee, my flesh with thy
feare; let mine hart reioice, that
I may feare thy Name.

Oh that my sinful soule did so
feare thee, as did that holie man,
who said, Gods punishment
^l Job. 31, 23. was feareful vnto me ^l.

Wherefore, ô God, who art
^m Iam. 1, 17. the giuer of al good things ^m,
giue me among thy praises a
wel of teares, together with a
pure hart, and ioiful mind, that
louing thee perfectlie, and lau-
ding thee worthilie, in the ve-
rie palat of mine hart, I may
perceauē, taste, and sanour, how
sweete thou art, and pleasant, ô
Lord;

Lord; as it is written, Taste yee
and see how gracious the Lord
isⁿ, blessed is the man that tru-ⁿ Psa. 34, 8.
steth in him.

Blessed is the people that can
reioice in thee^o: blessed is the^o Psa. 89, 15.
man whose strength is in thee^p,^p Psa. 84, 5.
and in whose hart are thy waies
in the vale of teares, in the place
which he hath appointed.

Blessed are the pure in heart^q,^q Matt. 5, 8.
for they shal see God.

Blessed are they which dwel
in thine house, o Lord, for euer
and euer, they wil praise thee^r.^r Psa. 84, 4.

Chap. 34.

*A praier verie forceable, to
moue the mind vnto Religion,
and the loue of God.*



Iesus, who art our^a Gala. 4, 1.
redemption^a, our²
loue, & desire, God Colos. 1, 14.
of God^b, helpe me 1. Tim. 2, 6.
thy seruant.^b Ioh. 8, 42.
Ioh. 16, 27.
300

Vpon

Vpon thee do I cal, vnto thee
do I crie from the verie bottom
of mine hart.

For thee do I cal into my soule,
ô enter therinto, and ioine it
to thee, that thou maist possesse
the same without spot or wrin-
kle^c.

For a most cleane Lord must
haue a cleane habitation.

Ô then sanctifie me thy vessel
which thou hast made^d, purge
me from al wickednes, fil me
with thy grace, and being re-
plenished keepe me sô, that I
may be a meete temple^e for thy
dwelling both here & for euer.

^c 1. Cor. 3.
verse. 16.
17.

Ô most good, most gratiours,
louing, deere, mightie, desired,
pretious, amiable, and glorious
God, thou art to me than bonie
sweeter, than milke or snowe
fairer, than nectar pleasant, than
gold and iewels more pretious,
and deerer than al the wealth
and

and promotions of the world.

What do I saie, ô my GOD,
mine onlie hope, and so infinite
mercies? what do I saie, ô happie
and quiet sweetenes? what do I
saie, when I saie these things? I
saie what I am able, but I saie
not al that I should, would to
God I could saie, as the melo-
dious quires of Angels do saie!

Oh how willinglie would I
powre out my selfe wholie in
thy praises! how deuoutelie
without ceassing would I sing
foorth those Psalmes of heauen-
lie musicke, vnto the laude and
praise of thy Name, in the mids
of thy congregation!

Notwithstanding, because I
cannot do so, shal I be stil? wo
to them which talke not of thee,
who openest the mouth of the
dumbe^f, and makest the tongs ^{Wis. 10, 21.}
of babes eloquent. Wo to them
which talke not of thee, for they
which

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which babble much are dumbe,
when they sing not thy praises.

Who can praise thee worthi-
lie enough, ô vnutterable po-
wer, & wisdom of the Father!

And albeit I can not finde
words, wherewithal I may suffi-
cientlie expresse the almightie,
and al-skilful word; yet vntil
thou cal me vnto thee, where I
may praise thee as I should, and
ought, I wil saie what I am able.
Wherefore, mine humble re-
quest is, that thou wouldest re-
spect, not that which I now do
saie, but that which I desire to
saie.

For in deede, I do mightilie
desire to speake of thee as I
ought, and as becommeth me,
because to thee praise, to thee
Psalmes, to thee al honor, and
glorie is due &c.

81. Tim. 1,
verse. 17.

Reuel. 4. 9.

Then knowest thou, ô God,
who knowest the secret cogita-
tions

tions of the hart^h, thou knowest
 how to me thou art more ac-
 ceptable and deere, than either
 heauen, or earth, or anie thing
 contained in heauen or earth.
 For I doe loue thee aboue hea-
 uen, and aboue earth, and more
 than anie things which are in
 heauen or earth; yea, for the
 loue of thy Name, no transito-
 rie thingsⁱ doubtles are to be
 loued.

^h Psal. 7, 9.

Acts. 15, 8.

Rom. 2, 16.

1. Cor. 14, 25

ⁱ 1. Cor. 7, 31

1. Ioh. 2, 15.

16.

17.

O my God, exceedinglie doe
 I loue thee; and more and more
 I desire to loue thee.

Grant, I beseech thee, that I
 may loue thee euermore, not
 onelie as I would, but also as I
 should, that thou onlie maist be
 in my thought and meditation.

Of thee let me meditate in the
 daie time, and cease not; of thee
 let me thinke in the night when
 I am asleepe; with thee let my
 spirit reason; and my soule let it
 talke

With the light of thine holie
contemplation let mine hart be
inlightened, that through thy
directiō I may go from strength
vnto strength^k, and so at length
behold thee the God of gods in
Zion, whom now I see indeede
through a glasse darklie^l: but
then face to face, where I shal
know thee euen as I am known.
Blessed are the pure in hart^m:
for they shal see God. Blessed
are they which dwel in thine
Houseⁿ, ô Lord, for euer and
euer they wil praise thee.

Wherfore by al thy mercies,
wherewithal we bee deliuered
from euerlasting damnation^o, I
besecch thee, ô Lord, mollifie
mine hard, and stonie, and flin-
tie, and iron hart, with thine ho-
lie, and mightie ointment; and
through y fire of compunctiō
make me at al houres to sceme

a liuing sacrifice in thy sight P. P Rom. 12, 1.

Cause me to haue alwaies a contrite, and an humbled hart with a flud of teares in mine eies.

Cause me from the bottome of mine hart vtterlie to die to this world, & through the greatnes of thy feare and loue so to forget transitorie things, that I may neither weepe nor reioice at; neither feare nor loue anie worldlie thing; neither be corrupted with prosperitie, nor be ouerthrowne by aduersitie.

And forsomuch as thy loue is strong as death ^{9 Sal. songs. 8, verse. 6.}, let the fire and pleasant force of thy loue swallowe vp mine hart, I beseech thee, from al things that are vnder heauen, that I may cleaue vnto thee alone, and be fed with the onelie remembrance of thy sweetenes.

Let thy sweete fauor, ô Lord,
let

let the sweete fauor of thee, I
 praie thee descend, yea let it de-
 scend into mine hart; and let the
 comfortable loue of thine holic
 Name enter euen into my soule.

O let the maruelous and vn-
 speakeable sweetenes of thy fa-
 uor come vnto me, which may
 both raise vp in my brest a con-
 tinual desire after thee, and fro
 mine hart bring the veines of
 water springing-vp into euer-
 lasting life^r.

^r Iohn. 4. 14.

Thou art vnmeasurable, O
 Lord, & therefore without mea-
 sure thou shouldest bee loued,
 and praised of them, whom thou
 hast redeemed with thy preci-
 ous blood^l.

^l 2. Pet. 1. 18.

^l 9.

^r 1. Ioh. 3. 16

O most gracious loue of man-
 kind^r, most merciful Lord, and
 righteous iudge, to whome al
 iudgement is committed by the
 Father^u, by the most wise iudge-
 ment of thine equitie thou hast

^u Ioh. 5. 22.

giuen-out, how the children of ¹ Luk. 16, 8.
 this world^x, of night, & of dark-
 nes, with a more earnest desire,
 endeuor, and studie do loue and
 secke after transitorie riches and
 fleeting promotion; than wee
 thy seruants can loue our God,
 by whom we are both made ^y,
 and redeemed ^z.

^y Gen. 1, 26.

²⁷.

Iob. 10, 8.

Psal. 119, 73.

² Gal. 3, 13.

¹ Tim. 2, 8.

For if one man do so entirelie
 loue another, that he can hardlie
 beare the absence of his friend;
 if the wife with so great a fire
 of goodwill be ioined to her hus-
 band, that in respect thereof, she
 can at no time be at rest til she
 haue his companie: with what a
 goodwill, with what a care, with
 what a zeale ought the soule,
 which through faith of her part,
 & through mercie on your part
 berrothed to thee, to loue thee
 the true ^a GOD, the fairest
 spouse^b, who hast so loued, and
 saued vs; who hast done so ma-
 nic,

^a Matt. 1, 23

Matt. 16, 16.

^b 2. Cor. 11, 2

Eph. 5, 22.

23, &c.

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nie, such and so great things for
our sakes!

And although these weake
things haue their comforts, and
their loues: yet doe they not so
delight, as thou our God doest.
For in thee do the righteous re-
ioice: because thy loue is sweet,
and quiet. For thou doest reple-
nish the harts, which thou pos-
sessest, both with sweetnes, with
ioie, and with tranquillitie.

Contrariwise the loue of this
world, and of the flesh is trouble-
some and vnquiet, neither suffe-
reth it the minds whom it ente-
reth into at anie time to be at
rest. For continualie it moueth
them with suspicions, and with
perturbations, and with mani-
fold feares.

So that thou art the ioie of the
righteous: and good cause why.
For with thee is an assured qui-
etnes, with thee is the life void of
al

al troubles.

O gracious God, who so entereth into thee, entereth into his masters ioie^c, and shal feare no more : but shal fare wel in the place of happines, saieng, This is my rest for euer^d : here wil I dwel, for I haue a delite therein; and againe, The Lord is my shepheard^c, I shal not want : he maketh me to rest in greene pastures.

^c Mat. 25, 23

^d Ps. 132, 14.

^c Psal. 23, 1.
2.

O decre Christ, ô sweete Iesu, replenish mine hart, I beseech thee, with the vnquenchable fire of thy loue, with a continual remembrance of thee; so that as a burning flame I may so burne with the loue of thee, that no water, be it neuer so much, may quench the same.

O most gracious Lord, make thou mee vnfainedlie to loue thee, and through desire of thee to laie-downe the burden of al

H. I. fleshlie

160 S. AVGVSTINES Ch. 34.
fleshlie desires, and the impor-
table waight of earthlie affecti-
ons, which beateth, and peiseth
downe my soule, that by the sa-
uor of thine ointments running
amaïne after thee, I may the
more speedilie discernē, by the
conduction of thee my Capi-
taine, to come vnto the con-
templation of thy fairenes, there
to be throughlie satisfied.

For two sorts of loue, whereof
the one is good, and the other
naught; the one sweete, and the
other vncomfortable; can not
abide at one time together in
one bodie.

And therefore, who so besides
thee loueth anie thing^f, thy loue
f Mat. 10, 37
ô God, is not in him^g; thy loue,
g 1. Ioh. 2, 15
I saie, euen the loue of sweete-
nes, and the sweetenes of loue;
the loue which troubleth not, but
delighteth; the syncere & chaste
loue abiding euerlastinglie; the
loue,

loue, which alwaies burnest, and neuer goest out.

O deere Christ, ô sweete Iesu, ^b1.Ioh.4,8. who art the verie loue^h, and my ⁱMatt.4,10. Godⁱ, inflame me wholie with thy fire, with thy loue, with thy sweetnes and delectation, with thy ioie and mirth, with the delight and desire of thee, the which is both holie & good, chaste and pure, quiet and secure, that filled euen topful with the sweetenes of thy loue, and wholie set on fire by the flames of thy friendship, I may loue thee, my God, ^hDeut.6,5. with al mine hart^k, and with al ^{Luke.10,27.} my strength, hauing thee alwaies, and in al places both in mine hart, and in my mouth, and before mine eies, so that strange loues may find no place at al in me.

Heare me, ô my God; heare me, ô light of mine eies; heare my petition, and grant my petition,

h.2.

162 S. AVGVSTINES Ch.35.
tion, that thou maiest heare me.
Gratious , and most merciful
God, stop not thine eares a-
gainst me, because of my sinnes;
but of thy woonted goodnes re-
ceave the praiers of thy seruant,
and grant me the effect of my
petition, and request; Amen.

Chap.35.

*A deuout praier for grace, to
praise and to thanke the Lord
dulse for his benefits.*

^aIohn.1, 1.

2, & c.

Heb.1, 1.

2.

^b1.Tim.1,15



Lord, Christ, word
of the Father ^a, who
camest into this
world to saue sin-
ners ^b, through the tender bow-
els of thy mercie I beseech thee,
amend my life, change my dea-
lings, and reforme my maners:
take-awaie fro me such things
as hurt my soule , and displease
thee ; and giue me that which
thou knowest is pleasing to thee
and

Ch. 35. PRAIERS. 153
and profitable for my soules
health.

Who can bring a cleane thing
out of filthines^c, but thou alone?
Thou art God almightie^d, of in-
finite mercie^e, which iustifiest
the vngodlie^f, and quickenest
the dead in respect of sinne, who
changeest sinners, and they are
not.

^c Iob. 14. 4.
^d Gen. 35.
verse. 11.
^e Reu. 11. 17.
^f Psa. 145. 9.
^f Rom. 4. 5.

Remoue therefore fro me
whatsoever in mee displeaseth
thee. For thine eies doe behold
my manifold imperfections.

Send thine hand of mercie, I
praie thee, vpon me: and take
awaie from me whatsoever with-
in me doth offend the eies of
thy goodnes.

O Lord, thou knowest both
how sound, and how sicke I am.
Heale my sickenes, and main-
taine my health, I beseech thee.

O Lord, thou which helpest
the weake, and preservest the
h. 3. health-

healthful ; thou, at a becke am-
mendest the things which are
broken and decaied, heale thou
me, and I shal be whole &, saue
me, and I shal be saued.

For do thou vouchsafe in mine
hart, thy field, to sowe the good
feede, it must needes be, that
first thou wilt plucke-out the
thornes of my wickednes by the
hand of thy mercie.

O most gracious, most gentle,
most louing, desired, amiable,
and louclie of al others, powre, I
praie thee, vpon mine hart, the
streames of thy sweetenes, and
goodwil, that I may neither de-
fire, nor thinke vpon anie earth-
lie, or fleshlie thing^h, but loue
thee alone, and haue thee onlie
both in mine hart, and mouth.

By thine owne finger write
thou within my brest a sweete
remembrance of thy comforta-
ble Name, neuer to be blot-out
by

^b Matthe. 10,
verse. 37.
^{1.} Iohn. 2, 15
16.

by forgetfulness.

Write thy wil, and thy iustifications also vpon the tables of mine hart, that alwaie, and euerie-where I may set both thee, the Lord of infinite sweetenes, and thy lawes before my face.

Inflame my mind with that thy fire, which thou sendest vpon the earth ⁱ, and wouldest ^{1 Luk. 12. 49.} haue increased verie much, that daie by daie with abundance of teares I may offer vnto thee the sacrifice of a contrite spirit ^k, ^{1 Psal. 51. 17.} and of a broken hart.

According as I desire, and as from mine hart I craue, ô sweet Christ, ô good Iesu, giue me thine holie and chaste loue, that it may replenish, and hold, and possesse me altogether.

And giue me too a continual watering streame of teares, which is an euident signe of thy loue, that they also may testifie

h. 4.

to

166 S. AVGVSTINES Ch. 35.
to the world thy loue within
me, that they may declare, and
tel, how greatlie my soule doth
loue thee, seeing for the excee-
ding pleasure it receaueth from
thy loue, it cannot refraine from
shedding teares.

11. Sam. 1,
verse. 18.

O good Lord, sometime Ire-
member that good woman An-
na¹, which came vnto the ta-
bernacle to beg a sonne of God,
of whome the Scripture testifi-
eth, how after her teares and
praiers, she looked no more sad:
but when I remember so great
virtue, and such constancie of
that woman, I am troubled in
mind, and do blush againe, be-
cause I behold how I wretch do
grouel too much downward.

For if a woman did so weepe,
and continue in weeping, and
that for a sonne; how should my
soule weepe, yea and persist in
weeping, which seeketh, and lo-
ueth

ueth God, yea and longeth too
for to come vnto him ! How
should the soule both groane,
and be greued, that seeketh af-
ter God night and daie ! which
esteemeth al things as naught
beside Christ ! for it is much
maruel, if teares be not the
meate of such a soule daie and
night.

Regard therefore, and shewe
mercie vpon me, for the dolours
of mine hart be increased.

Giue me thine heauenlie com-
fort, and despise not the sinful
soule for which thou diedst ^{m I. Tim. 1,}
^{verse. 15.}

O giue, I beseech thee, the in-
ward teares of hartie affection,
which may both lose the fetters
of my sinnes, and also replenish
my soule euermore with thy ce-
lestial comfort.

Gladlie would I attaine some
portion in thy kingdome, if not
among men aforetime, whose

h. 5. sleeps

168 S. AVGVSTINES Ch. 35.
steps I am vnable to imitate, yet
at the least among religious
women.

And here commeth into my
remembrance the woonderful
deuotion of other women, that
with a godlie affection sought
thee in the graue ⁿ, that, albe thy
disciples departed, yet went not
from the sepulchre, that sate
there heauie lamenting, and
weeping much & a long while,
and rising againe, with manie
teares oftentimes went and pee-
ped into the holes of the sepul-
chre, & verie diligentlie sought
if anie where they could see
thee, whome earnestlie they
sought for.

ⁿ Matt. 28,
verse. 1.
5.
Mark. 16, 1.
2, & c.

Manie times went they vnto
the graue, but to the louers too
much was not often enough; for
the virtue of a good worke is
perseuerance: and because a-
boue the rest they loued, both in
louing

louing they wept, and in weeping they sought, and in seeking they perseuered, and therefore they before al did find thee, saw thee, and talke with thee.

And not onlie so, but also they carried the tidings of your glorious resurrection to y^e disciples themselves, according as you bad, and warned them, saieng, Go and tel my brethren, that they go into Galile, and there shal they see me °.

° Matt. 28,
verse. 10.

If then the women so wept, and in weeping perseuered, that sought the liuing among the dead, and by faith touched thee; how should the soule bewaile, and in bewailing continue, which in hart beleeueth, and with mouth confesseth, how thou her Sauior dost rule in heauen, and gouerne euerie-where! how should that soule weepe and lament, which with her hart loueth,

170 3. AVGVSTINES Ch. 33.
louth, and with al her whole de-
fire longeth for thee!

O thou onlie refuge, and hope
of the distressed, to whome no
man sueth, without hope of
mercie, giue me this grace for
thine owne sake, and for thine
holie Name sake, that as often
as I thinke of thee, speake of
thee, write of thee, reade of thee,
confer of thee, as often as I re-
member thee, serue thee, offer
the sacrifice of praise vnto thee,
so often I may shed abundance
of teares sweetlie before thy
face, that my teares may be-
come my meate daie & night P.

¶ Psal. 42, 3.

¶ Psal. 24, 7.
8, & c.

¶ Matth. 23,
10.

Thou, ô king of glorie⁴, and
maister of al virtues¹, hast
taught vs both by word and ex-
ample to weepe & to mourne,
saieng; Blessed are they which
mourne, for they shal be com-
forted¹. Againe, thou didest
mourne for thy friend departed¹,
and

¶ Matth. 5,
verse. 5.

¶ Iohn. 11,
verse. 33.

34, & c.

and weepe ouer Ierusalem ready to come vnto desolation ^u. * Luk. 19, 41
42.

O good Iesu, by those most pretious teares of thine, and by al thy manifold mercies, wherewithal thou hast vouchsafed wonderfullie to helpe vs miserable sinners, giue me grace to bewaile my transgressions, the which my soule doth much long for, and desire, because without thou giue it, I cannot get the same, but euen through the holie Ghost, which mollifieth the harts of sinners, and prouoketh them vnto the teares of repentance.

* Iam. 1, 17.

Giue me grace to mourne for my sinnes, as our forefathers did, whose footesteps I am bound to imitate, that I may bewaile mine offences al my life long, as they haue mourned daie and night.

Euen for thine intercession sake,

172 S. AVGVSTINES Ch. 35.
f sake, and for al thy merits sake,
haue mercie vpon me thy mise-
rable and vnworthie seruant;
and giue me grace to bewaile
my finnes.

Water thou my plants both
from aboue, and from beneath,
that my teares may be my
y Psal. 42, 3. meate daie and night y; and I
through the fire of compunction
may be made a fat burning sa-
crifice in thy sight, and be killed
altogether vpon the altar of
mine hart, and be taken as a fat
burnt sacrifice for a sweete smel-
ling sauor in thy nostrils.

O sweete Lord, giue me a
watering fountaine, and a cleere
fountaine, wherein dailie this de-
filed sacrifice may be clenfed.

For although through the as-
sistance of thy grace I haue offe-
red my selfe wholie to thee; yet
2 Lam. 3, 2. in manie things for al that I do
sinne 2, by reason of my too-too
great

great weakenes.

Wherefore, ô blessed and loving God, giue me grace especiallie of the great sweetnes of thy loue, and remembrance of thy mercies, make readie this table for thy seruant in thy presence, and giue me power, that when I wil, I may be satisfied of it.

Of thy mercie and goodnes grant, that this inebriating and goodlie cup may quench my thirst, that my spirit may couet after thee, and my mind burne with thy loue, forgetting al vanitie and miserie.

Heare, ô my God, heare ô light of mine eies, heare my petition, and grant that I may beg that thing, which thou maist grant.

Gracious, and merciful God, stop not thine cares against me, because of my sinnes, but of thy wonted goodnes grant me the effect

174 S. AVGVSTINES Ch. 36.
effect of my petition and desire;
Amen.

Chap. 36.

*A verie effectual praier to the
stirring vp of the mind vnto god-
lines being zelouslie uttered.*



Lord Iesus, ô pitiful
Iesus, ô good Iesus,
who both hast vout-
safed to suffer death
for our sinnes, and art risen a-
^a Rom. 4, 25 ^a gaine for our iustification ^a.

I humbly beseech thee by thy
glorious resurrection, raise me
out of y^e sepulchre of my sinnes,
and of al my vices, and giue me
^b Reu. 20, 6. ^b dailey a part in the first resurre-
ction ^b, that trulie I may receaue
a portion in the resurrection at
the last daie.

O swete, and most blessed
Iesus, thou hast ascended into
heauen with a glorious tri-
umph, and sittest at the right
hand

hand of the Father ^c, ô almighty Prince, drawe me vpward vnto thee, that I may runne after thee ^d, through the fauor of thine ointments, that I may runne and tire not, thou drawing and conducting mee in my race: drawe the mouth of my soule thirsting after thee, vnto the supernal riuers of eternal satietie, yea, drawe me vnto thee the wel of life ^e, that according to my power I may from thence take my drinke, whence I may liue for euermore, ô my God, my life ^f.

^c Rom. 8,
verse. 34.

^d Sal. songs.
1, verse. 2.
3.

^e Psal. 36, 9.

^f Ioh. 14, 6.
Ioh. 11, 25.

For thine holie and blessed mouth hath said, If anie man thirst ^g, let him come vnto me, and drinke.

^g Ioh. 7, 37.

Now grant, ô fountaine of life, that the thirstie soule may drinke of thee continualie, that according to thine holie and true promise, out of my belie may flowe
euen

^hIoh. 7, 38. euen riuers of water of life ^h.

O fountaine of life, replenish my soule with the riuier of thy pleasure, make mine hart throughlie drunke with the sober drunkennes of thy loue, so that I may vtterlic forget whatsoeuer is vaine and earthlie, and euermore haue thee alone in my remembrance, as it is written; I remembred God, & mine hart was glad. Giue me thine holie spirit, signified by those waters, which thou promigest to giue to such as thirst.

O, I beseech thee, giue me grace with al my desire, & with al my care, to go on toward that place, whither we beleue thou ascendedst the fortie daie after thy resurrection⁺, that onlie in the flesh I may be held in this wretched world, but in thought and desire may be with thee,
¹A&s. 1, 3. ⁺9, & c.
^hMatth. 6, versic. 21. that there mine hart may be^k,
 where

where thou my desired, and incomparable, and much louelie treasure art.

For in the great deluge of this life, where we are tossed with raging stormes on al sides, and no good footing, and hie place can be found, where the doue may somewhat rest her selfe^l, there is no where either sure peace, or secure quietnes, but wars in al places, contention, and eniemies: abroad fightings, within feares.

^lGen. 8, 9.

And forsomuch as one part of vs is heauenlie, and the other earthlie, the corruptible bodie is heauie vnto the soule^m.

^mWi. 9, 15.

Therefore my mind, my friend and companion, being wearied comming out of the waie is sicke, and lieth, al too rent and torne of those vanities which it hath passed-by: it is verie hungrie, and faine would drinke,
but

178 S. AVGVSTINES Ch. 36
but I haue nothing to set before
it: because I am in pouertie, and
in beggerie.

• Lam. 1, 17. But, ô Lord my God, who art
boundest in al good thingⁿ, and
art a liberal bestower of the
dainties of heauenlie satietie,
giue thou meate to the wearied,
gather together the disperfed,
amend that which is torne.

• Luk. 1, 78. Lo, he standeth at the doore,
& knocketh: through the bow-
els of thy mercie, whereby thou
the daie spring from on high
hast visited vs °, I beseech thee,
open the hand of thy pittie to
the distressed which knocketh;
and gratiouſlie command that
hee come-in vnto thee, rest in
thee, & be refreshed of thy liue-
lie and heauenlie bread, where-
withal being satisfied, & streng-
thened, he may from this vale of
teares mount aloft vnto celeſti-
al things; and carried on high
by

Ch. 36. PRAIERS. 179
by the wing of holie desire, may
flie vnto the kingdome of hea-
uen.

O Lord, let my spirit take, let
it take I beseech thee, wings to
it selfe as an Eagle, that it may
flie amaine, and faint not: that it
may ascend euen vnto the glo-
rie of thine house, and to the
where thine honor dwelleth P, P Psal. 26, 8.
there at the table, where thine
heauenlie citizens doe repast
themselues, to bee refreshed of
thy secrets in the places of thy
greene pasture nigh the stil wa-
ters.

O my God, let mine hart,
mine hart, an huge sea swelling
with waues, rest in thee.

Thou, which rebukedst the ¶ Matth. 8,
verse. 26.
Mark. 4, 39.
Luke. 8, 24.
wind, and the sea, whereby
there came a great calme: come
thou, and go vpon the waues of
mine hart, that euerie thing
which I haue may be calme and
cleere,

180 S. AVGVSTINES Ch. 36.
cleere, that I may embrace thee
mine onelie good, and behold
thee, the sweete light of mine
eyes, without anie blind dark-
nes of troublesome cogitations.

O Lord, let my mind from the
parching heat of worldlie cares
flie vnder the shadowe of thy
wings, that being hid in thy
temperate coolenes, it may ioi-
fulie sing, and saie, I wil laie me

• Psal. 4, 8. downe, & also sleepe in peace^r.

Let my memorie sleepe, o
• Psal. 7, 1. Lord my God^r, I praie thee, let
3. it sleepe fro al euil; righteousness
• Heb. 1, 9. let it loue^r, but hate iniquitie.

For indeede, in the middes of
the darknes and troubles of this
life, what goodlier, and what
sweeter thing can there be, than
to couet after the sweetenes of
heauen, and to sigh for eternal
happines; than to haue the mind
there fixed, where it is most assu-
red to haue true ioies!

O most sweete, most louelie,
and blessed Iesu, when shal I be-
hold thee? when shal I come,
and appeare before thy pre-
sence^u? when shal I be satisfied
with thine image^x? when wilt
thou bring my soule out of pri-
son^y, that I may praise thy
Name; and be griued no more?
when shal I passe into that glo-
rious, & goodlie house of thine^z,
wheras the voice of singing and
praise is in the tabernacles of the
righteous?

^a Psal. 42, 1.

2.

¹ Psal. 17, 15.¹ Psal. 142, 7.² Psal. 84, 1.

2.

Blessed are they which dwel in
thine House, ô Lord, they wil
euer praise thee^a. Blessed, and
blessed indeede are they, whom
thou hast chosen, and taken into
that celestial inheritance.

^a Psal. 84, 4.

Behold, Lord, thy saints flou-
rish before thee as the Lilie. Be-
cause they are satisfied with the
farnes of thine House^b; and thou
giuest them drinke out of the ri-
uer

^b Psal. 36, 8.

2.

182. S. AVGVSTINES Ch. 36.
uer of thy pleasures. For with
thee is the wel of life, and in thy
light they doe see light; so that
they, to wit, the light inlighte-
ned of thee, God inlightening^c,
doe now shine as the Sunne^d in
thy presence.

^c Iohn. 1, 9.

^d Matth. 13,

43.

Oh, how maruelous, how glo-
rious, how amiable are thy ta-
bernacles, ô Lord of hosts^e! my
sinful soule longeth to enter
thereinto.

^e Psal. 84, 1.

2.

O Lord, I haue loued the habi-
tation of thine house^f, and the
place where thine Honor dwel-
leth.

^f Psal. 27, 4.

One thing haue I desired of
the Lord, and that I wil require,
euen that I may dwel in the
house of the Lord al the daies of
my life^g.

^g Psal. 42, 1.

As the Hart braieth for the ri-
uers of water^h: so panteth my
soule after thee, ô God.

2. When shal I come, and ap-
peare

peare before thy presence! when
shal I see my God, whome my
soule so thirsteth for!

When shal I see him in the
land of the liuing ⁱ! For in this
land of the dieng, he can not be
seene with mortal eies ^k.

ⁱ Psa. 27, 13.

^k Iohn. 1, 18.

ⁱ Tim. 6, 16.

ⁱ Iohn. 4, 12.

What shal I wretch do, being
fettered with the gieues of this
mortal flesh ^l? what shal I doe?
while we are in the bodie, we are
abient from the Lord ^m. Here
we haue no continuing citie ⁿ,
but we seeke one to come. And,
our freedome is in heauen ^o.

^l Wisd. 9, 15

^m 2. Cor. 5, 6

ⁿ Heb. 13, 14

^o 2. Cor. 5, 1.

Wo is me, that I am a stran-
ger so long; and that I dwel in
the tents of Kedar ^p. My soule
hath too long dwelled in a
strange place.

^p Psa. 120, 5.
6.

Oh that I had wings like a
doue ^q; then would I flie-awaie
and rest! Nothing is so pleasant
to me, as to be with my God. It
is good for me to drawe neere

^q Psa. 55, 6.

I. I. vnto

1^r Psa. 73, 28 vnto God ^r.

O Lord, grant, while I liue in this mortal bodie, that I may cleaue to thee, as it is written, 1^r L. Cor. 6, 17 He that is ioined vnto the Lord, is one spirit ^r.

Giue me the wings of contemplation, I beseech thee, that endued therewithal I may flie aloft vnto thee.

And seing euerie sinister thing lieth downeward, hold thou my mind, that it fal not downe vnto the bottome of the darke some vale; and that, by reason of the shade of earth comming betwene, it be not separated from thee the true Sun of righteousness, and be hindered from beholding things on hie through the cloud of darknes.

For which cause I doe soare 1^r Phil. 4, 7. vpward vnto the ioies of peace
2^r Reu. 21, 23 ^r, and vnto the delectable, and
24, &c. pleasant state of light ^u.

Hold

Hold thou mine hart by thine hand : because without thee it can not be carried aloft. Thither I do hasten, whereas soueraigne peace raigneth, and euerlasting quietnes doth shine *. * Reu. 7, 16. 17.

Hold, and gouerne thou my spirit, & take it vnto thee according to thy wil, that thou being guide, it may ascend into that region of plentie, where thou feedest Israel euerlastingly with the foode of truth : that at the least with swift cogitation it may attaine vnto thee the soueraigne wisdom, abounding above al, surpassing al, and gouerning al things.

But, alas, manie things doe mutter against my soule flieng vnto thee. Notwithstanding, at thy commandement, ô Lord, let them not ouerthwart me. Yea, let my verie soule be silent, let her ouer-passe al things; mount
i. 2. ouer

ouer al things that are created,
and come vnto thee, fixing the
eies of faith vpon thee alone the
Creator of al things, for thee let
her long; to thee let her couet;
on thee let her thinke; thee let
her behold; be thou in her sight,
& euermore meditate she in her
hart of thee, the true and soue-
raigne goodnes ^y, and the ioie
abiding for euermore ^z.

^y Iam. 1, 17.

^z Matt. 25,

verse. 21.

To conclude, though manie
are the contemplations, where-
withal the godlie soule is mar-
uelousslie fed, and refreshed: yet
in none is she so delighted, and
resteth, as in thee, and when
thou alone art in her thought,
and eies.

O Lord, how great is the good-
nes, which woonderfulie thou in-
spirest into the harts of them,
which loue thee ! How marue-
lous is the sweetnes of thy loue,
which they enioie, who loue no-
thing,

thing, seeke nothing, yea desire nothing beside thee!

Oh, happie are they, whose hope is onlie in thee; and whose onlie worke is praier!

Blessed is he who sitteth solitarie, and silent; and watcheth himselfe daie and night continualie, that, placed as yet in this mortal body, he may haue some fore-taste of thy celestial sweetnesse!

O Lord, by those health-bringing wounds, which on the crosse thou suffredst for our sakes, from which gushed-out that pretious blood wherewith we be redeemed^a, wound, I beseech thee, this my sinful soule, for which also thou hast vouchsafed to die^b: wound her by the fire and mightie dart of thine abundant loue^c.

^a 1. Pet. 1, 18.
19.

^b 1. Pet. 2, 24

^c Ioh. 15, 12.
13.

1. Iohn. 3, 16

For the word of God is liue-liue^d, and mightie in operation,
i. 3. and

^d Heb. 4, 12.

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and sharper than anie two edged sword.

O thou, the elected dart, and the most piercing sword, who art of power able to pierce the hard buckler of mans hart: prick thou mine hart with the dart of thy loue, that my soule may saie to thee, I am wounded with thy loue ; so that from that wound of thy loue, teares abundantlie may issue daie and night^e.

Strike, ô Lord, strike, I beseech thee, this mine hard mind with the godlie and mightie speare of thy loue, and with a stoute courage pierce thou euen the most secret parts of my soule, and there-withal fetch thou a streame of water from out mine head, and out of mine eies a true fountaine of teares flowing forth continualie from an hartie affection, and desire to behold thy beautie ; that night and daie I may

may mourne in this present life,
 receauing no comfort, vntil in
 thy celestiall bride-chamber, I
 be thought woorthie to see my
 beloued, and beautiful spouse, e-
 uen my Lord and God, that be-
 holding there thy glorious,
 wonderful, and most beautiful
 countenance^f, ful of al sweet-
 nes, I may with those whome
 thou hast elected^g, humblie a-
 dore thy maiestie, and repleni-
 shed at the length with heauen-
 lie & vnspeakeable ioie of euer-
 lasting mirth, may with louers
 and friends crie out, saieng.

Behold, I see now what I so de-
 fired; I enioie now what I so ho-
 ped for; I haue that which I loued
 so. For I am now ioined to him
 in heauen, whome in earth I lo-
 ued with al my strength, embra-
 ced with right good wil, & claue
 vnto from my verie hart: him I
 praise, him I blesse, and I wor-

^f 1. Cor. 13.
 verse. 12.

Reue. 22, 4.

^g Rom. 8.
 verse. 30.

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ship him, who liueth and ruleth
God for euermore, Amen.

Chap.37.

*Apraier in the time of
trouble.*



Aue mercie on me,
ô Lord, haue mer-
cie on me, ô grati-
ous God, haue mer-
cie on me a most wretched sin-
ner offending hainouſſie, and
ſuffering iuſtſie; ſinning dailie,
and feeling continualie thy cor-
rection.

If I waigh the euil which dai-
lie I haue committed, my pu-
niſhment is but ſmal; much
wickednes haue I done, & little
correction do I feele.

Righteous art thou, ô Lord,
and iuſt are thy iudgements ^a.
Thy iudgements are truth ^b, they
be righteous altogether. O Lord
my God thou art righteous ^c,
neither

^a Pſal. 119,
verſe. 137.

^b Pſal. 19,9.

^c Pſa. 92,13.

neither is there anie iniquitie in thee.

For neither vniustlie, nor cruelie dost thou afflict vs sinners^d,
ô almightie, & merciful Lord^e,
who when we were not, didest
mightilie make vs^f, and when
through our finnes we were in
the state of damnation, hast
both mercifullie, and miracu-
loullie repared vs^g.

^d Dan. 9, 4.

5.

6, & c.

^e Exo. 34, 6.

^f Job. 10, 8.

Psal. 100, 3.

^g Gal. 3, 13.

1. Tim. 2, 6.

I knowe, and am assured, how
that our life is not gouerned by
al aduentures, but that it is dis-
posed and ruled by thee^h, ô
Lord our God.

^h Pro. 16, 9.

Whence it is that thou carest
for al thingsⁱ, but chieflie for thy
seruants^k, who haue put al their
cōfidence in thine onlie mercie.

ⁱ Wis. 12, 13.

^k 1. Pet. 5, 7.

Wherefore I praie, and hum-
blie beseech thee, ô Lord, deale
not with me according to my
finnes, whereby I haue deserued
thy iust displeasure, but accor-

15.

ding

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ding to thy great mercie, which
is more than al the sinnes euen
of the whole world.

O God, who outwardlie dost
afflict the bodie, grant inward-
lie to my mind continual pati-
ence, so that thy praise at no
time depart out of my mouth.

Haue mercie on me, ô Lord,
haue mercie on me, and helpe
me, according as thou knowest
I haue neede, both in my bo-
die, and minde, thou knowest
al things^l, and canst do al
things^m, who liuest euerlasting-
lieⁿ, Amen.

^l Eccle. 23,
verse. 19.
^{20.}
^m Gen. 35,
verse. 11.
Reue. 15, 3.
ⁿ 1. Tim. 1, 17

Chap. 38.

*A verie godlie praier vnto
the Sonne.*

^a 1. Tim. 1, 1.

^b Matt. 16,
verse. 15.



Lord Iesu Christ^a,
sonne of the liuing
God^b, which vpon
the crosse with out-
stretched armes, drankest the
cup

cup of bitter passion for the redemption of al mankinde ^c, ^{c 1. Pet. 2,}
 vouchsafe to defend me this ^{verse. 24.}
 daie.

Behold, I a poore wretch vnto thee who art rich, I miserable vnto thee who art merciful, do approach, suffer me not to depart emptie, and despised.

I begin hungerlie, let me not go from thee fasting; I come euen hunger-starued as it were, ò let me not depart vnrefreshed. And though before I eate, I do sigh, yet grant that after my sighing I may eate.

Especialie before thy glorious magnificence, ò sweete Iesu, I acknowledge to thee my sinnes against my selfe ^d. ^{d Psal. 32, 5.}

Behold, I was borne in iniquitie ^e, but thou didest wash, and sanctifie me ^f, yet haue I defiled ^{f Eph. 5, 25.}
 my selfe sithence with greater ^{26.}
 sinnes.

For

For I was borne in necessarie finnes, but afterward I wallowed in voluntarie wickednes.

But, thou, ô Lord, not vnmindful of thy woonted mercie, tookest me from out of the house of my carnal father, and from the tabernacles of the wicked, and gauest me a mind to follow thee with the generation of them which seeke thy face, which treade the right path, which abide among the lilies of a chaste life, and sit with thee in the parlor of greatest pouertie.

Yet I, vngrateful for so manie benefits, since mine entrance into thy seruice, haue done manie an vnlawful fact, and committed manie a foule sinne; and where I should haue repented me of my finnes, I added finnes vnto finnes.

These are the euils, ô Lord, whereby I haue both dishonored

red thee, and stained my selfe, ^{8 Gen. 1, 26.}
 (whome thou didest create after ^{27.}
 thine own likenes⁸) with pride, ^{1. Cor. 11, 7.}
^{Colo. 3, 10.}
 vaine glorie, and such other manifold finnes, whereby the wretched soule is vexed, and afflicted, and rent asunder and destroyed.

Behold, ô Lord, mine iniquities are gone ouer mine head ^h, ^{h Psal. 38, 4.}
 and as a weightie burthen, they are too heauie for me, and, doe not thou, whose propertie is to shewe mercie, and to spare, laie vnder the right hand of thy maiestie, I shal be enforced to sinke euen to the verie bottome.

O Lord my God, attend, and consider because thou art holie, lo, mine enimie insulteth against me, ⁱ ^{i Psal. 74, 2.} God hath forsaken him, I wil pursue and take him, for there is none to deliuer him.

But Lord, how long wilt thou delaie?

delaie ? Returne , deliuer my
soule , saue me for thy mercie

*Psal. 61. 4. sake ^k.

Take mercie vpon thy sonne,
whome thou broughtest forth
into this world, and respect not
so mine euil which I haue done,
that thou forget the good which
thou hast made.

What father is there but would
saue his sonne? or what sonne,
whome the father, with the rod
of mercie, wil not correct?

Wherefore, ô Father, and Lord,
although I be a sinner, yet I can-
not but be thy sonne , because
1Job. 10, 8. thou hast both made me ^l, and
Psal. 119, 75. ^m Col. 3, 9. renued me ^m.
10.

As I haue sinned, amend me,
but first deliuer me to thy sonne
being reformed with y^e scourge.
Esa. 49, 15 Can a woman forget hir child?
notwithstanding , though she
should, yet thou father, hast pro-
mised neuer to forget.

Behold

Behold I crie, and thou hearest me not; I am vexed with sorrow, and yet find no comfort.

What shal I saie, or what shal I do wretch that I am? I destitute of such consolation, am cast from the sight of thine eies.

Wo is me, from what felicitie into what miserie am I fallen? whether did I bend my selfe, and to what passe am I come? where am I, wretch, and where am I not? vnto whome did I aspire, and wherein do I now sigh?

I sought after good things, but behold vexation!

Lo, I now labor, and Iesus is not with me.

Doubtles, better were it for me not to be at al, than to be without Iesus. Better is it not to liue, than to liue without life.

And now, ô Lord Iesus, where be thy former mercies °? wilt thou be angrie with mee for euer?

° Ps. 89, 49.

PPsa. 85, 5. cuer P?

Be pacified at the length I beseech thee, and haue mercie vpon me, neither hide awaie thy face fro me ⁹, who for my redemption, didest not turne thy face from such as reprooued, and spat vpon thee ^r.

^r Matt. 27, vers. 27, &c. 30.

I confesse in deede, I haue sinned, and that my conscience deserueth damnation; I acknowledge also that no penance can satisfie for my sinnes, but certaine it is, that thy mercie is more than al my sinnes.

O most gracious Lord, write not thou bitter things against me ^r, neither enter thou into iudgement with thy seruant ^r, but according to the multitude of thy compassions, put awaie mine iniquities ^u.

^r Iob. 13, 26.

^r Psal. 143, 2.

^r Psal. 51, 2.

Wo to me wretch, when the daie of iudgement shal come, and the bookes of each mans con-

conscience be opened ^x, when it shal be said of me, Behold the man, and his workes. 1 Reu. 20, verse 12. 13.

What shal I then do, ô Lord my God, when the verie heauens shal reueale mine iniquitie, and the earth rise vp against me? Surelie I shal be able to saie nothing, but hang-downe mine head for verie grieve of hart, and stand trembling and confounded before thy presence.

Alacke wretch, what may I saie? shal I crie vnto thee my Lord God, wherefore am I consumed saieng naught? but though I do speake, yet wil not my grieve haue end; and if I be stil silent, I shal be vexed inwardlie with most bitter sorow.

O my soule, mourne thou like a virgin for the husband of hir youth ^y; howle thou miserable wretch, and weepe, because thine husband euen Christ ^z hath 1 Ioël 1, 8. 2 Eph. 5, 25.

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hath forsaken thee.

O wrath of the almightie, fal
not thou vpon me, for I cannot
beare thee, because there is not
that strength in me, that I can
endure thee.

But haue mercie on me, ô God,
that I despaire not, but in de-
spaire let me hope againe.

And although I haue done
that which deserueth damna-
tion; yet hast not thou forgone
that whereby thou art wont to
salue.

O Lord, thou wilt not the
death of sinners, neither doest
thou reioice in the destruction
^aEze. 18, 23. ^aof the dieng: but that the dead
^bRom. 4, 25 ^bmight liue thou diedst^b; and thy
death hath killed the death of
sinners; and if they through thy
death were againe brought vn-
to life, ô Lord, grant, I beseech
thee, that I may not die, now
thou art aliue.

Send

Send downe from heauen ^c, ^cPla. 57, 3.
and saue me from the power of
mine enimies, least they tri-
umph ouer me, and saie, We
haue deuoured him.

O good Iesu, who at anie time
can doubt of thy mercie, who,
euen when we were thine eni-
mies ^d didst redeeme vs with thy
pretious blood, and reconcile vs
to God! ^dRom. 5, 10

Lo, thus protected vnder the
shadowe of thy mercie I doe
run vnto the throne of grace ^c, ^cHeb. 4, 16.
requiring mercie, crieng and
knocking vntil thou take com-
passion vpon me.

For if thou calledst vs vnto
mercie, when we asked none:
how can we misse of mercie,
crauing the same!

O sweete Iesu, thinke not vp-
on thy iustice against a sinner;
but remember thy goodnes to-
ward thy creature. Thinke not
vpon

vpon thy displeasure against a transgressor; but remember thy mercie toward the miserable. Forget me when I was proud, prouoking thee vnto wrath; and regard me now in distresse, crying vnto thee for mercie.

^fMatt. 1, 21. For what is Iesus, but a Saviour ^f? Therefore, ô Iesus, by thy selfe arise to helpe me, and saie vnto my soule ^g, I am thy saluation.

Much doe I presume of thy goodnes, ô Lord, the rather because thy selfe thou teachest vs to aske, to seeke, and to knock ^h. And therefore admonished thereby, I doe aske, seeke, and knocke.

^hMatt. 7, 7. But thou, Lord, who commandest to aske, grant I may receiue; who counselest to aske, giue grace to find; who teachest to knocke, open to the knocker, and strengthen me a sinner, saue me

me a wretch, raise me that am dead, and vouchsafe to direct and gouerne al my senses, cogitations, & works after thy good pleasure, that hencefoorth I may serue thee, liue to thee, and be wholie thine.

I knowe, Lord, I doe owe my selfe to thee, euen because thou hast made me; and for that thou hast redeemed meⁱ, and taken humane flesh vpon thee for my sake^k, I doe owe so much more beside my selfe, as thou art greater than he for whom thou hast giuen thy selfe.

ⁱ 1. Pet. 1, 18.
19.

^k Matt. 1, 21
Luke. 1, 31.
69.

Lo I haue no more; neither can I giue that which I haue too without thee: but accept thou me, and drawe me vnto thee^l, that I may be thine by imitation and loue, as I am thine by condition, and creation, who liuest^m, and rulestⁿ now and euer more, Amen.

^l Iohn. 6, 44

^m 1. Tim. 1, 17

ⁿ Psal. 45, 6.

Chap.

Chap.39.

*A godlie praier vnto the
blessed Trinitie, meete of
times to be re-
peated.*

^aExo.6, 3.

Reuel.4, 8.

^bMath.3,16

17.

Luke.3, 21.

22.

^cDeut.6, 4.

Mal. 2, 10.

^dEcc.42, 21

^eReu. 4, 11.



Lord, God almighty^a, three in persons^b, yet but one God^c, who both art in al, and wart before al^d, and wilt be in al things, a blessed God for euermore^e.

Now, and alwaies into thine hand I doe commend, both my soule, my bodie, my sight, hearing, tasting, smelling, and feeling, with al my cogitations, affections, actions, outward and inward things, my sense, and vnderstanding, my memorie, my faith and beleefe, and perseverance, that thou maiest keepe them daie and night, euerie houre, and moment.

O sacred Trinitie, heare my petition, and saue me from al euil^f, from offending, and from sinning anie maner of waie; from al snares and pursutes of Satan, and of enemies visible, and inuifible. ^f Matt. 6, 13

Expel far from me the hautinesse of mind, and increase within me the sorowe of hart; diminish my pride, and establisth true humilitie within my breast; fetch teares from mine eies, mollifie mine hard and stonie hart; and saue Lord, both me & my soule from al traps of the enimie; and continue me in thy pleasure.

Teach me to doe thy wilg, for thou art my God. 8 Ps. 143, 10.

Giue me perfect sense, & vnderstanding, ô Lord, that I may be able to conceaue the deepenes of thy mercie.

Grant me grace to beg that at thine hands, which may both be
ioiful

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ioiful for thee to grant, and be-
hooueful for me to receaue.

Make me vnfainedlie to be-
waile my sinnes, and manifold
offences.

^hPsal. 7, 1. Heare, ô my Lord, and my
^{3.} God ^h; heare, ô light of mine
ⁱIohn. 1, 9. eies ⁱ; heare my petition, and
grant that what I request, I may
obteine.

If thou despise, I am vtterlie
vndone; if thou heare me, I take
hart againe. If thou examinest
my righteousness, lo I stinke like
a dead carrion; but if in mercie
thou respect mee, thou raisest
him that stinketh out of the
graue.

What thou hatest in me, re-
moue far fro me; and ingrasse
the spirit of chastitie and of a
cleane life in my mind, that in
asking anie thing at thine hands
I may not offend thee in asking
the same.

Take

Take fro mee whatsoeuer is hurtful to my soule, and giue what is behooueful.

O Lord, giue me a salue, to heale my greeuous woundes.

Indue me, good Lord, with thy feare^k, with sorowe of hart^l, with humilitie of mindeⁿ, and with a pure conscienceⁿ.

^k Psal. 2, 11.

^l Psal. 51, 17.

ⁿ Ecc. 23, 4.

ⁿ Psal. 24, 4.

Giue me grace, Lord, to keepe brotherlie concord euermore^o; to remember my transgressions; not to meddle with the dealings of other men.

^o Rom. 12,

verse. 10.

1. Pet. 2, 17.

Pardon my soule; pardon my finnes; my wickednes pardon; ô pardon mine offences P.

^p Psal. 51, 2.

9.

Visit me that am weake; cure me that am sicke; heale me that doth languish, & raise me which am dead.

O Lord, giue me both an hart to dread thee; a mind to loue thee; sense to knowe thee; eares to heare thee; eies to see thee.

K. I.

Haue

Haue mercie on me, ô God,
haue mercie on me; looke vpon
me from the holie seate of thy
Maiestie; and illuminate the
darknes of mine hart with the
beame of thy brightnes.

Giue me wisdome, ô Lord,
to discerne betweene good and
euil; and grant me a watchful
vnderstanding.

1 Pl. 37, 39. Forgiue al my sinnes I beseech
thee; and in the time of necessi-
tie & troble ^q, be thou good and
gratious to me, I onelie beseech
thee. After thy wonted mercie,
& most louing kindnes, ô Lord,
I beseech thee, vouchsafe to giue
me y life which euer shal endure.

O Lord Iesus Christ, giue both
to thy ministers vnitie of mind;
and to magistrates iudging vp-
rightlie, peace and tranquillitie.

Furthermore, ô Lord, my re-
quest is for the whole catholike,
and holie Church, for men and

women; for religious and for secular men; for al Christian gouernors, & people beleeuing in thy Name, which labor for thine holie loue, that they may haue grace to continue in wel doing.

O Lord, eternal King, giue to virgins, chastitie; to the vnmarried, continencie; to the wedded, puritie; to repenters, mercie; to widowes and orphanes, comfort; to the poore, protection; to trauelers, a safe returne; to mourners, consolation; to seafaring men, a ioiful hauen; to the good, zeale to persist; to the wel inclined, a mind to prooue better; to the wicked and sinful, as to me wretch, grace with speede to repent.

O sweete Lord, and most merciful, Iesus Christ, Sonne of the liuing God^r, redeemer of the world^r, I acknowledge that among al, and aboue al sinners I

^r Mat. 16, 16

^r Tit. 2, 14

Col. 1, 14

^r Pet. 2, 22.

24.

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am wretched : but thou most
gracious, and hie Father, who ta-
kest mercie vpon al, canst not
suffer me to be vtterlie destitute
of thy mercie.

† 1. Tim. 6,
verse. 15.
Reu. 19, 16.

† Iob. 23, 8.
9, &c.
Eccl. 23, 18.

19.
‡ Mal. 2, 10.

O thou, Lord, King of kings[†],
who grantest truce of life, stir in
me a mind alwaie, and aboue al
things to seeke, to desire, to
loue, to feare thee, and to do thy
wil, who art euerie-where al
whole^u, a Trinitie, and but one
God^x.

Especialie, ô Lord holie Fa-
ther, who art blessed and glori-
ous for euermore, I beseech thee
in most humble sort, vouchsafe
to gouerne & keepe them from
destruction, who either doe
make mention of mee in their
praiers; or haue commended
themselues to mine vnwoorthie
supplication, or haue done good
whether it bee vnto my bodie
with tēporal benefits, or to my
soule

soule with profitable instructions; or be linked vnto me either in kinred, friendship, or goodwill.

Furthermore, both for al Christians which are aliue, I praie thee, stand thou at their elbowe to assist them; and for such also as are dead, and euerlastingly doe rest from their labors ^y, I ^y Reu. 14, 13
yeeld thee immortal praise.

Finalie, this one thing more, grant me, ô Lord, I do earnestly beseech thee, who art Alpha and Omega^z, that when the vttermost daie, and end of my life shal come, thou wilt be a merciful iudge to me against that malicious accuser^a the diuel; and that thou wilt continualie protect me against the snares of the old serpent^b; and finalie conduct me into the societie of Angels, and of al Saints in thy holic paradise, who art blessed now, and euermore, Amen.

^z Reuel. 1, 8.
Reuel. 21, 6.

^a Reu. 12, 10

^b Reu. 12, 2.

Chap.40.

*A deuout praier in memorie
of the passion of Christ.*^aCol.1,14^bMatt.1,21.

Lord Iesu Christ,
my redemption ^a,
my mercie, and my
saluation ^b, I doe
praise thee, & yeeld thee thanks,
although far vnanswereable, I
confes, to thy benefits, although
not zealous enough, although
verie leane from the desired fat-
nes of thy sweete affection: yet
such as it hath, not as I knowe it
oweth, and as it is able, my soule
paieth vnto thee.

O thou hope of mine hart, and
strength of my soule, let thy di-
uine power fulfil, what my luke
warne weaknes endeuoreth to
bring to passe; ô my life, and
thou end of my thought.

And though I haue not hither-
to deserued so greatlie to loue,

as

as I am bound, yet my desire is to loue, euen as I ought to do.

O light of mine eies^c, thou beholdest mine hart, for my sighing is not hid from thee^d, and it is thy gift^e, if I do minde anie thing that good is.

^c Iohn. 1, 9.

^d Psal. 38, 9.

^e 1. Cor. 4, 7.

Iam. 1, 17.

If it be good which thou doest inspire, yea, because it is good y I would loue thee, graunt that which through thee I would.

Giue me grace so greatlie to loue thee, as thou commandest. Praise and thanks I do offer, o let not thy gift, which voluntarily thou hast imparted vpon me, be vnfruitful to me.

Performe what thou hast begun, and giue the thing, which of thy goodnes preuenting me, vnderferuing the same, thou hast made me to desire.

Conuert, o gracious God, my securitie into the burning loue of thy Name.

k. 4.

For,

For, merciful Father, hetherto tendeth this my praier, this remembrance and meditation of thy benefits is, to the end that thy loue may be inflamed within my brest.

Thy goodnes, ô Lord, hath created me ^f, thy mercie hath cleansed me ^g, and thy patience wallowing in other filthines of sinnes after my purification of baptisme hetherto, hath tolerated, nourished, and looked for my conuersion ^h.

^f Gen. 1, 26.
^g 1. Cor. 6, verse. 11.
^h 2. Pet. 3, 8, 9.

O good Lord, thou lookest for mine amendment, and, that I may repent, and leade an vpright life, my soule doth looke for the inspiration of thy grace.

ⁱ Psal. 7, 1.

^k Psal. 119, 73

^l Wis. 11, 20.

O my God ⁱ, my creator ^k, forbearer ^l, and my nourisher, after thee do I thirst, after thee do I long, after thee do I sigh and couet.

And as a tender Orphane bereft

rest of the presence of his louing
 Father, weeping and lamenting
 incessantlie, doth embrace his
 sweete countenance with al his
 hart, so I, not as I should, but as
 I am able, am mindful of thy
 passion, of thy blowes ^m, of thy
 woundes, how thou wart killed
 for my sake ⁿ, how buried ^o, and
 laid in the graue, finalie, how
 gloriouſſie thou didest arise, and
 triumphantlie ascend into hea-
 uen P.

^m Matt. 27,
 verse. 27.
 28.
 29.

ⁿ Gal. 3, 13.
 1. Pet. 2, 22.
^o Luk. 23,
 verse. 53.

P Acts. 1, 9.

These things I do hold by an
 vndoubted faith, I hope for the
 onlie comfort of thy returne ^q,
 and from mine hart I desire the
 glorious contemplation of thy
 countenance.

^q Matt. 16,
 verse. 27.
 Mar. 13, 26.

Wo is me, that I cannot see the
 Lord of Angels, who was hum-
 bled vnto ^y condition of men ^r,
^y he might exalt men vnto the
 dignitie of Angels, when God
 offended would suffer death,

^r Phil. 2, 5.
 6.
 7, &c.

k. 5. that

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that sinful man might enioy life.

What shal I saie? what shal I do? whether may I go? where shal I seeke? or when shal I find him? of whom shal I aske? who wil tel my beloued how I languish for loue?

The ioie of mine hart decaieeth, my laughter is turnd into mourning, my flesh faileth, and mine hart also^r, God is the strength of my hart, & my portion for euer.

^rPsal. 73, 26.

My soule refuseth comfort^r of anie besides thee, ô my sweete-

^rPsal. 77, 2.

nes. For whome haue I in heauen but thee^u? & I haue desired none in the earth but onlie thee.

^rPsal. 73, 25.

Thee I would, thee I long for, thee do I seeke, to thee hath mine hart said, I haue sought after thy face, ô Lord I require, turne not thy face from me, ô most merciful loue of mankinde^x, the poore committeth himselfe to thee, thou art the helper of the

^rWis. 11, 23.

Ch. 40.
y life.
hal I
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Ch. 40.

PRAIERS.

217

the fatherles y.

y Psal. 10, 14.

2 L Ioh. 2, 1.

3.

O mine assured aduocate z,
haue mercie on me a forsakē or-
phane, I am become a fatherles
child, my soule is like a widowe.

Looke vpon the teares of my
miserie and widowhood; which I
offer to thee, vntil thou returne.

Oh my Lord, now, ah shew thy
selfe to me, and I shal be com-
forted. Let me behold thee, and
I shal attaine y end of my desire.
Reueale thy glorie, and my ioie
shal be perfect.

a Psal. 63, 14.

My soule thirsteth for thee^a, my
flesh longeth greatlie after thee.

b Psal. 42, 26.

My soule thirsteth for God^b,
euen for the liuing Wel, when
shal I come and appeare before
the presence of God? O my com-
forter, whom I so looke for, when
wilt thou come?

Oh that I might see the ioie,
that I so desire! oh that I were sa-
tisfied with the presence of the
glorie,

*Psa. 17, 15. glorie ^c, for which I do hunger!
 oh that once I were satisfied
 *Psa. 36, 8. with the fatnes of thine house ^d,
 wherevnto I do sigh, and had
 drunke out of y^e riuer of thy plea-
 sures, which so much I thirst for!

In the meane while, ô Lord,
 *Psa. 42, 3. let teares be my meate daie and
 night ^e, vntil it be said vnto me,
 Behold thy God, vntil my soule
 do heare, Behold thy spouse.

In the meane while, I saie,
 feede me with sighings, refresh
 me with my sorowes.

Happelie my redeemer wil
 come ful soone, because he is
 *Heb. 10, good, and wil not linger ^f, for
 versc. 37. that he is merciful: to him

be glorie now and for
 *Reu. 5, 13. euermore ^g,
 Amen.

The ende of S. AVGVSTINE
 his PRAYERS.

FINIS.



THE PSALTER. WHICH
S. AVGVSTINE COMPOSED
FOR THE VSE OF HIS MO-
THER; ENGLISHED FOR
A MORE GENERAL
COMMODITIE.



Lord GOD
almightie, and
King of eter-
nal glorie, who
dost acknow-
ledge him to
be a blessed man ^a, that abhor-
reth the waie of sinners, and
doth meditate in thy Lawe daie
and night:

^a Psal. 1. 1.
2.

Teach thou me, a wretched
sinner, faithfullie to serue thee ^b with feare and trembling of the
hart.

^b Psal. 2. 12

And seeing with al humilitie
of heart, I do cal vnto thee with
my

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*Psal. 3, 4. my voice, heare me^c; haue mer-
 cic vpon me, and so harken vnto
 dPsal. 4, 1. my praier^d, that neither thou
 Psalme. 5, 1. for thy part rebuke me in thy
 2. wrath^e, nor that old enimie to
 *Psal. 6, 1. mankinde, lieng in waite for his
 rPsal. 7, 2. part to deuoure my soule like a
 Lion^f, and teare it in peeces,
 while there is none to helpe.

gPsal. 8, 1. But Lord, whose Name is ex-
 9. cellent in al the world^g, turne
 bPsal. 9, 3. thou mine enimie backe^h, that
 he fal againe, and perish at thy
 presence.

iPsal. 10, 8. Let him not entrap my souleⁱ
 9. with his fire snaires; and suffer
 kPsal. 11, 6. not brimstone^k, and stormie
 tempests to torment me.

lPsal. 12, 5. But for the oppression of the
 needie^l, and for the sighings of
 the poore, now thou doest arise,
 mPsa. 13, 3. behold, and heare me^m, ô Lord
 my God, because thou art the
 nPsal. 14, 6. counsel, and trust of the pooreⁿ.

Make me to walke vpright-
 lie,

PSALTER.

lie^o, and to worke righteousnes ^{• Psal. 15, 2.}
 that thy fauorable kindnes may
 be the portion of mine inheri- ^{† Psal. 16, 5.}
 tance P.

Keepe me as the apple of the ^{¶ Psal. 17, 8.}
 eie [¶]; hide me vnder the sha-
 dowe of thy wings, because
 thou art my strength [†], my rock, ^{† Psal. 18, 1.}
 and my refuge. ^{2.}

Clenſe me fro my ſecret faults[†]; ^{† Psal. 19, 12.}
 and keepe thy ſeruant from pre- ^{13.}
 ſumptuous finnes.

Send me helpe from the San- ^{† Psal. 20, 2.}
 ctuarie [†]; and giue mee mine
 harts deſire [¶]. ^{¶ Psal. 21, 2.}

Saue me from the Lions mouth ^{¶ Psal. 22, 21.}
[¶]; and leade me in the pathes of
 righteousnes [¶], that I may aſ- ^{¶ Psal. 23, 3.}
 cend into thy mountaine [¶], and ^{¶ Psal. 24, 3.}
 ſtand in thine holie place, ha- ⁴
 uing innocent hands, and a pure
 hart.

Remember not the finnes of ^{¶ Psal. 25, 7.}
 my youth [¶], nor my rebellions.

Gather not my ſoule with the
 fin-

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^b Psal. 26, 9. sinners ^b; neither giue me vnto
^c Psal. 27, 12. the lust of mine aduersaries ^c;

But so fauorablelie harken thou
^d Psal. 28, 2. vnto the voice of my petitions ^d,
that calling vpon the glorie of
^e Psal. 29, 2. thine holie Name ^e, thou do
^f Psal. 30, 10. heare me ^f, and haue mercie vpon
me.

And so trusting in thee, let me
^g Psal. 31, 1. neuer be confounded ^g; but forgive
the punishment of my
^h Psal. 32, 5. sinne ^h.

Let thy mercie, ô Lord, be vpon
ⁱ Psal. 33, 22. me, as I trust in thee ⁱ: and
^k Psal. 34, 4. deliuering mee out of al my
^l Psal. 35, 3. feare ^k, saie vnto my soule ^l, I
am thy saluation.

And because I trust vnder the
^m Psal. 36, 7. shadowe of thy wings ^m, giue
ⁿ Psal. 37, 4. me mine harts desire ⁿ; and hast
^o Psal. 38, 22 thee to helpe me ^o, ô my Lord,
my saluation.

^p Psal. 39, 4. Lord, let me knowe mine end ^p,
and the measure of my daies
what it is; let me knowe how
long

PSALTER.

long I haue to liue.

Incline vnto me ^a, and heare ^a Psal. 40, 1.
my crie. Bring me out of the lake ^{2.}
of miserie, out of the mirie claie,
and set my feete vpon the rocke,
and order my goings.

Deliuier mee in the time of ^a Psal. 41, 1.
trouble ^r, that I may go into thy
glorious house ^r; for thou art the ^r Psal. 42, 4.
God of my strength ^r. ^r Psal. 43, 2.

Let not my steps go out of thy
pathes ^u; that I may loue righ- ^a Psal. 44, 18
teousnes, and hate iniquitie ^x. ^x Psal. 45, 7.

Be thou mine hope & strenght ^y: ^y Psal. 46, 1.
for thou art a great King ouer al ^z Psal. 47, 2.
the earth ^z.

Thou which art a God for e- ^a Psal. 48, 14
uer ^a, deliuier my soule out of the ^b Psal. 49, 59
power of Hel ^b, for it hath recei-
ued me.

And when thou shalt appeare ^c Psal. 50,
to iudge vs ^c, haue mercie vpon ^{verse. 1, & c.}
me ^d, according to the multitude ^d Psal. 51, 1.
of thy mercies, and take not ^{11.}
thine holie Spirit from me.

O

S. AVGVSTINES

9. O most gracious God, in that
houre hide thy face fro my sins,
and put awaie al mine iniqui-
ties.

10. Create in me a cleane hart, ô
God, renue a right spirit within
me. That I may appeare like a
greene Oliue tree, in the House
of my God^e; and there with Iaa-
cob reioice^f, and euerlastinglie
be glad with Israël.

11. Saue me, ô God, by thy name^g,
and by thy power iudge me.

Hide not thy selfe fro my sup-
plication^h, but be merciful vnto
meⁱ.

12. Send thou from heauen^k, and
saue mee from the reproofe of
them that would swalowe mee
vp.

13. Breake their teeth, ô God, in
their mouthes^l; breake y^e iawes
of the yong Lions, ô Lord.

14. Thou art my defence, and my
merciful God^m.

Helpe

PSALTER.

Helpe mee with thy right hand ⁿ, and vnder the couering of thy wings let me be protected ^o, when thou art to render euerie man according to his workes P. ⁿ Psal. 60, 5.
^o Psal. 61, 4.
P Psal. 62, 12.

While my soule thirsteth for thee ^q, hide me from the conspiracie of the wicked ^r. ^q Psal. 63, 1.
^r Psal. 64, 2.

Sith al flesh shal come vnto thee ^f, put not backe thy mercie from me ^t. ^f Psal. 65, 2.
^t Psal. 66, 20.

Neither take from me thine holie Spirit, but cause thy face to shine vpon me ^u. ^u Psal. 67, 1.

Send me a good passage, ô our God which sauest vs ^x, that the deepe swalowe me not vp ^y, nor the pit shut hir mouth vppon me. ^x Psal. 68, 20
^y Psal. 69, 15.

Be thou mine helper, and my deliuerer ^z; ô Lord, make no tarieng. ^z Psal. 70, 5.

Sith in thee, ô Lord, I do trust, let me neuer be confounded ^a,
when ^a Psal. 71, 2.

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^dPsal. 72, 2. when thou shalt iudge thy people ^b.

Lo, they which withdrawe themselves from thee, shal perish ^c; oh let not me oppressed retorne ashamed ^d.

^ePsal. 75, 7. Because thou art a righteous iudge ^e, thou makest lowe, and thou exaltest; and who shal stand in thy sight when thou art angrie ^f!

^gPsal. 77, 14. Thou art the God that doest wonders ^g.

^hPsal. 78, 20
21, & c.
30. As thou nourishedst thy people with bread in ^y wilderness ^h, and didest not turne them from their lust: so let thy grace refresh me an hungrie soule, make hast, and let thy tender mercies preuent me ⁱ.

^kPsal. 80, 5. And thou my defender, giue me the bread of teares ^k, and the bitternes of a troubled mind in the time of tribulation; and grant withal, that from the honie

PSALTER.

nie out of the rocke^l, I may taste ¹Psal.81,16.
the sweetenes of inward conso-
lation.

O God, who iudgeth betweene ^mPsal. 82,1
the innocent and the sinners ^m,
who alone art the most high o- ⁿPsal.83,18
uer al the earth ⁿ, haue mercie
vpon me, and giue grace and ^oPsal.84,11.
glorie ^o, who hast ordeined a
lawe.

Forgiue the iniquitie P, of ^pPsal.85,2
mine hart, couer al my sinnes,
and saue thou thy seruant, that ^qPsal.86,2
trusteth in thee ^q.

O God, who laiest the founda-
tions of thy Church vpon the ^rPsal.87,1.
holie mountaines ^r, encline
thine eare vnto my crie ^f. ^rPsal.88,2

Let thine hand therefore esta- ^tPsal.89,21.
blish me ^t, and turne me not vn-
to destruction ^u, but deliuer me ^uPsal.90,3.
from the snare of the hunter ^x, ^xPsal.91,3.
from the pestilence, and from
the plague that destroieth at
noone daie: that being planted
in

S. AVGVSTINES

7 Psal. 92, 13. in thine house ^y, I may flourish
 12. like a Palme tree, and grow like
 14. a Cedar in Libanon, bringing
 out fruite euen in mine old age.

Be thou my refuge, ô my God,
 2 Psal. 94, 22 the rocke of mine hope ^z: for
 thou Lord, art a great God, and
 a great King aboue al Gods ^a.

When thou wilt iudge the
 world with righteousnes, and
 b Psal. 96, 13 thy people in truth ^b, I shal en-
 6 Psal. 97, 11 ioie light with the righteous ^c,
 and ioie with the vpright in
 hart.

d Psal. 98, 1. Let thy right hand ^d, and thine
 holie arme preferue me.

Thou which fittest vpon the
 e Psal. 99, 1. Cherubims ^e, make me to come
 f Psal. 100, 2. before thy presence with ioiful-
 nes ^f, that I may walke in the vp-
 rightnes of mine hart in the mids
 g Psal. 101, 2. of mine house ^g.

4. Let a froward hart depart fro
 me; but cause mine eies to be
 6. turned vnto thy faithful, that I
 may

PSALTER.

may sit with them walking in a perfect waie, when through thy iudgement thou shalt cut off al the workers of wickednes from thy Citie.

3.

O Lord heare my praier ^h, and ^b Psa. 102, 1
let my crie come vnto thee.

Hide not thy face fro me, in the time of trouble incline thine eares vnto me.

2.

Pardon al my sinnes ⁱ, and re- ⁱ Psa. 103, 3.
deeme my soule from destru-
ction.

Satisfie my longing with good things, thou which lookest vpon the earth, and it trembleth ^k; and broughtest foorth thy people with ioie, and thy chosen with gladnes ^l.

4.
5.

^k Psa. 104, 32

^l Psa. 105, 43.

Make mee to keepe iudgement, and to worke righteousnes at al times ^m.

^m Psa. 106, 3

Bring me out of darkenes, and out of the shadowe of death ⁿ, that with a prepared hart I may sing

ⁿ Psa. 107, 14

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° Psa. 108, 1. sing and giue praise °.

P Psa. 109, 26. Saue me, ô Lord, according to
 thy mercie P, that in the glorie
 9 Psa. 110, 3. of Saincts⁹, in the assemblie and
 congregation of the iust^r, my
 3. righteousness may endure for e-
 uer; and mine horne be exalted
 with glorie^r, that while thou rais-
 est the needie out of the dust,
 and liftest vp the poore out of
 the dung^r, I may blesse thee, ô
 Lord, from hencefoorth, and for
 euer, ^u, then I shal walke before
 the Lord in the land of the li-
 uing^x.
 16.

Breake thou my bonds; and
 7 Psa. 117, 2. confirme thy mercie towards
 me^y. When I cal vpon thee in
 my trouble, ô Lord, heare me^z,
 and set me at large.

Teach me, ô Lord, the waie of
 thy statutes^a, that I may liue
 and keepe it vnto the end.

34. Giue me vnderstanding both
 to search thy Lawe, and to ob-
 serue

PSALTER.

serue it also with mine whole hart.

176.

I haue gone astray like a lost sheepe, o seeke thy seruant, and deliuer my soule ^b.

^b Psa. 120, 2.

Preserue my going out, and my comming in ^c, that my feete may stand in the courts of Ierusalem ^d.

^c Psa. 121, 8.

^d Psa. 121, 2.

I lift vp mine eies vnto thee, that dwellest in the heauens ^e.

^e Psa. 123, 1.

Deliuer my soule out of the snare of the fowlers ^f, least I put forth mine hands vnto wickednes ^g.

^f Psa. 124, 7.

^g Psa. 125, 3.

Fil my mouth with laughter, and my tongue with ioie ^h; replenish my longing with good things, and blesse me out of Zion ⁱ, that I may see the wealth of Ierusalem, hauing escaped the cords of wickednes ^k.

^h Psa. 126, 2.

ⁱ Psa. 128, 5.

^k Psa. 129, 4.

Let thine eares attend vnto the voice of my praier ^l, o Lord.

^l Psa. 130, 2.

Let not mine hart be hautie,

L. I.

nor

S. AVGVSTINES

•Psa. 131, 1. nor mine eies loftie ^m; but giue
me grace to thinke humblye, vn-
til I finde a place for the Lord,
•Psa. 132, 5. an habitation for the mightie
God of Iacob ⁿ.

•Psa. 133, 3. There the Lord hath appoin-
ted the blessing, and life fore-
uer ^o. There wil I lift vp mine
Psa. 134, 2. hands to the Sanctuarie, and
praise thee ^p, who iudgeth thy
•Psal. 135, people ^q, and art pacified to-
verse. 14. ward thy seruants.

•Psa. 136, 2. O God of Gods ^r, and Lord
3. of Lords, now weeping ^r, and
•Psa. 137, 1. worshipping toward thine ho-
•Psa. 138, 2. lie Temple ^r, trie me, and knowe
•Psal. 139, me ^u; marke, and consider my
verse. 23. pathes, and leade mee in thy
24. waie for euer.

•Psa. 140, L. Deliuer me, o Lord, from the
euil man ^x, and preserue mee
from the cruel man.

•Psa. 141, 2. Let my praier be directed in
thy sight as incense ^y.

Bring my soule out of prison,
that

PSALTER.

that I may praise thy Name ^z. ^z Psa. 142, 7.

Heare my praier, o Lord, in
thy righteousness ^a : and enter
not into iudgement with thy
seruant. ^a Psa. 143, 1.
2.

Heare me speedelie, o Lord,
least my spirit faile me: for thou,
God art my refuge, and my de- 7.
liuerer ^b. ^b Psa. 144, 2.

And forsonmuch as thou art
great, and most worthie to be
praised ^c, and thy greatnes is ^c Psa. 145, 3.
incomprehensible; raise vp the
crooked ^d, loose the shacled, ^d Psa. 146, 8.
and giue sight to the blinde,
thou which doest build vp Ieru- ^e Psa. 147, 2.
salem ^e.

And when thou hast made the 13.
bars of thy gates strong, let me
becopled to thy children with-
in.

As the Angels, and al the po-
wers in the kingdome of hea- ^f Psa. 148, 2.
2.
uen do praise thee ^f, there let
me triumphing gloriouslie in
l. 2. the

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3Psa. 149, 1. the congregation of y^e Saintes,
1Psa. 150, 5. with the sounding cymbals^h of
my lips, praise and magnifie
thy Name, the which is ho-
lic, and glorious, and
raigneth now and
euerlastingle,
Amen.

Luke. 2, verse. 14.

GLORIE TO GOD ON HIGH.

F I N I S.



A SUMMARIE, &c.

- God, tremble thereat, pag. 145.
- 34 A praier verie forceable to moue
the mind vnto religion, and the
loue of God, pag. 149.
- 35 A deuout praier for grace, to
praise and to thanke the Lord du-
lie for his benefits, pag. 162.
- 36 A verie effectual praier to the
stirring-vp of the mind vnto god-
lines beeing zealouslie vttered,
pag. 174.
- 37 A praier in the time of trouble,
pag. 190.
- 38 A verie godlie praier vnto the
Sonne, pag. 192.
- 39 A godlie praier vnto the Trini-
tie, meete oftentimes to be repea-
ted, pag. 204.
- 40 A deuout praier vpon the recor-
dation of the passion of
Christ. pag. 212.

*Afterward foloweth S. Augustine
his Psalter.*

F I N I S.



¶ A TABLE EXPRESSING THE SVNDRIE KINDS OF MEDITATIONS IN THIS BOOKE.

This booke containeth special { 1. Confessions. } And therefore
2. Thankes-giuinges. }
3. Praiers. }

		<p>the omnipotencie, wisdome, & goodnes of God, chap. 12, pag. 48; ch. 28, pag. 114; ch. 31, pag. 132.</p>
Vse, if thou wouldest	<p>1. Confesse, & acknowledge either</p>	<p>A sacred Trinitie, cha. 11, pag. 47; ch. 29, pag. 123; ch. 30, pag. 129.</p> <p>the blessednes of the life to come; chap. 21, pag. 86; ch. 22, pag. 90; ch. 24, pag. 96; ch. 32, pag. 141.</p> <p>the wretchednes of this life, chap. 20, pag. 83.</p> <p>the miserie of man before Christ suffered, chap. 7, pag. 28.</p> <p>the mercie of God in sauing mankind, ch. 8, pag. 35; ch. 15, pag. 59.</p>
	<p>2. giue God hartie thanks</p>	<p>for al his benefits in general, ch. 26, pag. 106; ch. 27, pag. 112; ch. 32, pag. 136.</p> <p>for thy saluation through Iesus Christ, ch. 14, p. 55; ch. 16, pag. 64; ch. 17, pag. 69.</p>
	<p>3. Praie vnto God, either</p>	<p>for grace { to praie aright, ch. 5, pag. 20; ch. 33, p. 145; vnfainedlie to repent, ch. 35, pag. 162.</p> <p>to knowe the diuine mysterie of our redemption, c. 16. p. 64.</p> <p>to thanke God duellie for the benefit of thy saluation, ch. 17, p. 69.</p>

Vse, if thou wouldest	praie vn- to God, either	for grace	to serue God zealouslie, chap.4, pag.15; chap.7, pag.28; ch.9, pag.43; chap.10, pa.46; chap.31, pa.132; cha.34, pag.149; ch.36, pag.174; cha.39, pag.204.
			to leade a good life, chap.1, pag.1; ch.18, pag.74.
		for	the forgiuenesse of sinnes, chap.6, pag.24; chap.8, pag.35; chap.13, pag.51; chap.37, pag.190; ch.38, pag.192; chap.39, pag.204.
			the whole church of Christ, chap.39, pag.204.
			helpe in troble, ch.23, pag.93.
			the attainement of euerlasting happines, chap.21, pag.86; chap.25, p.103; chap.36, pag.174; chap.40, pag.212.

FAVLTS ESCAPED.

Page.	Line.	Fault.	Correction.
26	2	distilling	which distilled.
31	1	tastest	tastedst.
88	10	pruning	praieng.
127	19	the Sonne	the holic Spirit.
150	23	nectar pleasant	nectar more pleasant.



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